

EAST CENTRAL AND EASTERN EUROPE IN THE MIDDLE AGES, 450-1450

The Burial Dress of the Rus' in the Upper Volga Region (Late 10th-13th Centuries)



Iuliia Stepanova



EAST CENTRAL AND EASTERN EUROPE IN THE MIDDLE AGES, 450-1450

BRILL

The Burial Dress of the Rus' in the Upper Volga Region
(Late 10th–13th Centuries)

East Central and Eastern Europe in the Middle Ages, 450–1450

General Editor

Florin Curta

VOLUME 43

The titles published in this series are listed at brill.com/ecee

The Burial Dress of the Rus' in the Upper Volga Region (Late 10th–13th Centuries)

By

Iuliia Stepanova



BRILL

LEIDEN | BOSTON

Cover illustration: a reconstruction of the Ust'e burial mounds dress, burial N 6. © Drawing by author.

The Library of Congress Cataloging-in-Publication Data is available online at <http://catalog.loc.gov>
LC record available at <http://lccn.loc.gov/2017000990>

Typeface for the Latin, Greek, and Cyrillic scripts: "Brill". See and download: brill.com/brill-typeface.

ISSN 1872-8103

ISBN 978-90-04-31465-8 (hardback)

ISBN 978-90-04-34097-8 (e-book)

Copyright 2017 by Koninklijke Brill NV, Leiden, The Netherlands.

Koninklijke Brill NV incorporates the imprints Brill, Brill Hes & De Graaf, Brill Nijhoff, Brill Rodopi and Hotei Publishing.

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission from the publisher.

Authorization to photocopy items for internal or personal use is granted by Koninklijke Brill NV provided that the appropriate fees are paid directly to The Copyright Clearance Center, 222 Rosewood Drive, Suite 910, Danvers, MA 01923, USA. Fees are subject to change.

This book is printed on acid-free paper and produced in a sustainable manner.

Contents

Acknowledgments	IX
List of Maps	X
List of Figures	XI
List of Color Illustrations	XVII
List of Tables	XVIII

1	Introduction	1
1	Historiography	5
2	Sources	11
3	Methods of Research and the Structure of the Book	26
2	The Main Characteristic of the Burial Dress of the Rus' in the Upper Volga Region	27
1	Dress Remains	27
2	Female Dress	37
3	Male Dress	64
4	Social Status and Age Groups	72
5	Local Choices of Women's Burial Dress	76
6	Conclusion	87
3	A Catalogue of Rus' Burial Dress Finds in the Upper Volga Basin	90
1	Berezovetskii (1)	90
2	Besedy-2 (43)	97
3	Beskovo (34)	98
4	Blagoveshchen'e (16)	98
5	Bol'shaia Kosha (7)	100
6	Dudenevo (47)	103
7	Glinniki (56)	106
8	Gorbunovo (23)	110
9	Gorki (12)	111
10	Gostomlia (27)	112
11	Gultsovo (17)	113
12	Iagodino (28)	114
13	Ivanovskoe (Vystavka) (26)	115
14	Ivoroskoe (41)	116
15	Igrishchi (45)	118

- 16 Iurkino (22) 118
 17 Iuriatino (21) 119
 18 Izbrizh'e (44) 120
 19 Kashin (64) 127
 20 Khilovo (33) 128
 21 Khripelevo (78) 130
 22 Khvoshnia (3) 130
 23 Kidoml'ia (Novoe)—1, 2, 3 (73–75) 131
 24 Kleopino (Kokorevo) (36) 133
 25 Koshevo (42) 133
 26 Kozlovo (40) 134
 27 Malyi Bokhot (4) 135
 28 Mikhail Arkhangel (Arkhangelskoe) (52) 136
 29 Mogilitsy-1 (30, 31) 136
 30 Mokrye Pozhni (Miatlevo) (49) 137
 31 Mozgovo (Babkovo) (24) 138
 32 Nikolskoe-on-Soz' (57) 139
 33 Pekunovo-1 and 2 (59, 60) 139
 34 Pershino (15) 144
 35 Petrovskoe (19) 145
 36 Pleshkovo-1 (62) 145
 37 Pleshkovo-2 (63) 152
 38 Podborovie (6) 154
 39 Posady (65) 154
 40 Prudovo (Mikhailovo) (76) 155
 41 Rozhdestvenno (37) 156
 42 Savinskie Gorki (51) 157
 43 Sazonovo (14) 158
 44 Shchapovo (35) 159
 45 Shitovichi-1 (5) 159
 46 Silmenevo (Selmenevo) (32) 161
 47 Sosonnik (20) 161
 48 Sterzh (2) 162
 49 Struiskoe (18) 162
 50 Sutoki-1 and 2 (71, 72) 163
 51 Sukhodol (barrow 2) (11) 164
 52 Sukhodol (Kholmovo) (11) 164
 53 Tukhin' (46) 166
 54 Ust'e (58) 167

55	Vasil'evskoe (13)	168
56	Vasil'ki (77)	168
57	Volga (42)	169
58	Volosovo (Kulotino, Stepanovskoe) (29)	169
59	Vorob'evo-1 and Vorob'evo-2 (66, 67)	170
60	Vyrkino, Barrow Groups 2, 3, 7 (68–70)	172
61	Vysokino (Titovka) (25)	175
62	Zabor'e (54)	177
63	Zagor'e-1 (Bashevo) and Zagor'e-2 (Iur'evskoe) (53)	178

4 Maps and Figures 182

Appendix: Tables 299

Archival Sources 372

Bibliography 377

Geographical Index 389

Subject Index 392

Acknowledgments

I wish to express my gratitude to several colleagues—heads of the field research and museum staff—for the opportunity they have provided me to work with materials in the collections of the State Historical Museum (Moscow) and Tver State United Museum (Tver) and for allowing me to use materials from unpublished field reports. I would also like to thank Dr. Florin Curta, Ana Gruia, and the anonymous reader for their help with the English translation of this text. My work reflects my research and teaching experience accumulated as a faculty member in the Department of Russian History of the Tver State University.

List of Maps

- 1 Rus' cemeteries of the Upper Volga basin 182
- 2 Distribution of the details of a Rus' woman's headdress in the territory of the Upper Volga 194
- 3 Distribution of types of pendants in Rus' burial sites of the Upper Volga region 198
- 4 Distribution of variants of Rus' women's burial dress on the territory of the Upper Volga 203
- 5 Distribution of local variants of Rus' women's burial dress on the territory of the Upper Volga 204

List of Figures

- 1 Fragments of field documentation for the excavation of Upper Volga barrows during the beginning and second half of the 20th century 183
- 2 Drawings of artifacts from Iu. G. Gendune's excavation of the Glinniki barrows (after Gendune's report of his 1905–1906 excavations) 184
- 3 Sketches of a human figure from Iu. G. Gendune's report on his 1905–1906 excavations of the barrows in Glinniki 184
- 4 Fragments of the field documentation of S. A. Gattsuk's report of his 1902 excavation of the Gorbunovo barrows 185
- 5 The scheme of location areas of burial inventory 186
- 6 Fragments of textile and leather from Rus' burials of the Upper Volga region 187
- 7 Types of temporal rings from Rus' female burials of the Upper Volga region 188
- 8 Types of temporal rings from Rus' female burials of the Upper Volga region 189
- 9 Headdress elements from Berezovetskii 190
- 10 Location variants of temporal rings in Rus' female burials of the Upper Volga region: A—in relation to the skull, B—relative to each other 191
- 11 Ways of wearing the ornaments of women's headdress 192
- 12 Old Russian diadems and headdresses with forehead part by archaeological data 193
- 13 Ways of combining necklaces 195
- 14 Types of pendants in the Rus' woman's burial dress of the Upper Volga region 197
- 15 Ornaments and accessories of men's burial dress 199
- 16 Details of a man's belt 200
- 17 Reconstruction of a male cape: 1—with a fastener placed sideways (Izbrizh'e, barrow 37); 2—with a fastener on a shoulder (Izbrizh'e, barrow 107(1)) 201
- 18 Reconstruction of the burial dress of girls, young and elderly women, boys and adult men 202
- 19 Reconstructions of the local variants of Rus' women's burial dress of the Upper Volga 205
- 20 Berezovetskii. Barrow 10, burial 2 206
- 21 Berezovetskii. Barrow 22 206
- 22 Berezovetskii. Barrow 27 207
- 23 Berezovetskii. Barrow 36 207

24	Berezovetskii. Barrow 54	208
25	Berezovetskii. Barrow 58	208
26	Berezovetskii. Barrow 60	209
27	Berezovetskii. Barrow 61	209
28	Berezovetskii. Barrow 62	210
29	Berezovetskii. Barrow 64	210
30	Berezovetskii. Barrow 73	211
31	Berezovetskii. Barrow 75	211
32	Berezovetskii. Barrow 80	212
33	Berezovetskii. Barrow 83	212
34	Berezovetskii. Barrow 84	213
35	Berezovetskii. Barrow 86	213
36	Berezovetskii. Barrow 94	214
37	Berezovetskii. Barrow 102	214
38	Berezovetskii. Barrow 124	215
39	Berezovetskii. Barrow 132	215
40	Berezovetskii. Barrow 43	216
41	Berezovetskii. Barrow 97	216
42	Besedy-2. Barrow 5, burial 3	217
43	Blagoveshchen'e. Barrow 3	217
44	Blagoveshchen'e. Barrow 5, burial 2	218
45	Bol'shaia Kosha. Barrow 8	218
46	Bol'shaia Kosha. Barrow 14, burial 3	219
47	Bol'shaia Kosha. Barrow 21, burial 1	219
48	Bol'shaia Kosha. Barrow 21, burial 3	220
49	Dudenevo. Barrow 2, burial 2	220
50	Dudenevo. Barrow 17	221
51	Glinniki. Barrow 12	221
52	Glinniki. Barrow 13	222
53	Glinniki. Barrow 14	222
54	Glinniki. Barrow 16	223
55	Glinniki. Barrow 27, burial 2	223
56	Glinniki. Barrow 27, burial 2	224
57	Glinniki. Barrow 42	224
58	Glinniki. Barrow 43	225
59	Glinniki. Barrow 49	225
60	Glinniki. Barrow 65, burial 2	226
61	Gorbunovo. Barrow 3	226
62	Gorki. Barrow 3	227
63	Gorki. Barrow 5	227

- 64 Gostomlia. Barrow 5 228
- 65 Gultsovo. Barrow 7, burial 2. Woman aged 40–45 228
- 66 Gultsovo. Barrow 7, burial 3. Girl aged 5 229
- 67 Iagodino: Barrow 8 229
- 68 Iagodino: Barrow 10 230
- 69 Iagodino: Barrow 12 230
- 70 Iurkino: Barrow 2 231
- 71 Iurkino: Barrow 3 231
- 72 Iuriatino: Barrow 5 232
- 73 Iuriatino: Barrow 11 232
- 74 Izbrizh'e. Barrow 3, 1882 233
- 75 Izbrizh'e. Barrow 4, 1882 233
- 76 Izbrizh'e. Barrow 19, burial 3. Woman aged 35–45 234
- 77 Izbrizh'e. Barrow 20, burial 2. Woman aged 40–50 234
- 78 Izbrizh'e. Barrow 42. Woman aged 60–70 235
- 79 Izbrizh'e. Barrow 43 235
- 80 Izbrizh'e. Barrow 47 236
- 81 Izbrizh'e. Barrow 58, burial 1. Woman aged 15–20 236
- 82 Izbrizh'e. Barrow 59. Woman aged 30–35 237
- 83 Izbrizh'e. Barrow 61, burial 2. Woman aged 35–45 237
- 84 Izbrizh'e. Barrow 64. Woman aged 50 238
- 85 Izbrizh'e. Barrow 65, burial 2. Woman aged 55–60 238
- 86 Izbrizh'e. Barrow 67a, burial 2. Woman aged 50 239
- 87 Izbrizh'e. Barrow 71. Woman aged 20–30 239
- 88 Izbrizh'e. Barrow 82, burial 1. Woman aged 35–45 240
- 89 Izbrizh'e. Barrow 84. Woman aged 50–60 240
- 90 Izbrizh'e. Barrow 85. Woman aged 18–20 241
- 91 Izbrizh'e. Barrow 88 241
- 92 Izbrizh'e. Barrow 94 242
- 93 Izbrizh'e. Barrow 105, burial 3. Woman aged 30–40 242
- 94 Izbrizh'e. Barrow 116, burial 1. Woman aged 45–50 243
- 95 Izbrizh'e. Barrow 123. Woman aged 25–35 243
- 96 Izbrizh'e. Barrow 124, burial 2. Woman aged 30–45 244
- 97 Izbrizh'e. Barrow 134 244
- 98 Izbrizh'e. Barrow 139 245
- 99 Izbrizh'e. Barrow 81. Burial of the girl aged 6–8 245
- 100 Khilovo. Barrow 3 246
- 101 Khilovo. Barrow 19 246
- 102 Khilovo. Barrow 20 247
- 103 Khilovo. Barrow 23 247

104	Khvoshnia. Barrow 8	248
105	Kidoml'ia-3. Barrow 3	248
106	Kozlovo. Barrow 3	249
107	Kozlovo. Barrow 7	249
108	Malyi Bokhot. Barrow 11	250
109	Mozgovo (Babkovo). Barrow 15, burial 1	250
110	Pekunovo-1. Barrow 10	251
111	Pekunovo-2. Barrow 6	251
112	Pekunovo-2. Barrow 7	252
113	Pekunovo-2. Barrow 19	252
114	Pekunovo-2. Barrow 23	253
115	Pekunovo-2. Barrow 24	253
116	Pekunovo-2. Barrow 26	254
117	Pekunovo-2. Barrow 27, burial 2	254
118	Pekunovo-2. Barrow 35. Burial of the teenage girl	255
119	Pekunovo-2. Barrow 39	255
120	Pekunovo-2. Barrow 40, burial 2	256
121	Pekunovo-2. Barrow 40, burial 3	256
122	Pekunovo-2. Barrow 42	257
123	Pekunovo-2. Barrow 45	257
124	Pekunovo-2. Barrow 65	258
125	Pleshkovo-1. Barrow 6	258
126	Pleshkovo-1. Barrow 9, burial 1	259
127	Pleshkovo-1. Barrow 9, burial 3	259
128	Pleshkovo-1. Barrow 25, burial 1	260
129	Pleshkovo-1. Barrow 25, burial 2	260
130	Pleshkovo-1. Barrow 37	261
131	Pleshkovo-1. Barrow 41, burial 2	261
132	Pleshkovo-1. Barrow 44	262
133	Pleshkovo-1. Barrow 46	262
134	Pleshkovo-1. Barrow 48, burial 2	263
135	Pleshkovo-1. Barrow 53, burial 3	263
136	Pleshkovo-1. Barrow 57	264
137	Pleshkovo-1. Barrow 58, burial 2	264
138	Pleshkovo-2. Barrow 3	265
139	Posady. Barrow 1. Nikolai P. Milonov's excavation	265
140	Rozhdestvenno. Barrow 6	266
141	Savinskie Gorki. Barrow 13	266
142	Savinskie Gorki. Barrow 22	267
143	Shitovichi-1. Barrow 1, burial 1	267

- 144 Shitovichi-1. Barrow 1, burial 3 268
145 Shitovichi-1. Barrow 6, burial 1 268
146 Shitovichi-1. Barrow 9 269
147 Silmenevo. Barrow 16 269
148 Sterzh. Barrow 22 270
149 Struiskoe. Barrow 5, burial 1 270
150 Struiskoe. Barrow 6, burial 1 271
151 Sutoki-2. Barrow 1, burial 2 271
152 Sukhodol (Kholmovo). Barrow 1, burial 3 272
153 Sukhodol (Kholmovo). Barrow 2 272
154 Sukhodol (Kholmovo): Barrow 7, burial 1 273
155 Volga. I. A. Vinogradov's excavation, 1924. Barrow 6 273
156 Volga. I. A. Vinogradov's excavation, 1924. Barrow 11 274
157 Volosovo (Kulatino, Stepanovskoe). Barrow 3 274
158 Vorob'evo-2. Barrow 6, burial 3 275
159 Vyrkino-2. Barrow 94 275
160 Vyrkino-2. Barrow 96, burial 2 276
161 Vyrkino-7. Barrow 3 276
162 Vyrkino-7. Barrow 12, burial 2 277
163 Vysokino (Titovka). Barrow 1 277
164 Vysokino (Titovka). Barrow 8 278
165 Vysokino (Titovka). Barrow 9, burial 1 278
166 Vysokino (Titovka). Barrow 13, burial 1 279
167 Vysokino (Titovka). Barrow 13, burial 2 279
168 Vysokino (Titovka). Barrow 16 280
169 Vysokino (Titovka). Barrow 7, S. A. Gattsuk's excavation, 1902 280
170 Zabor'e. Barrow 2 281
171 Zabor'e. Barrow 8 281
172 Zabor'e. Barrow 9 282
173 Zabor'e. Barrow 13 282
174 Zabor'e. Barrow 17 283
175 Zabor'e. Barrow 24 283
176 Zagor'e. Barrow 9, 1906 284
177 Zagor'e. Barrow 10, 1906 284
178 Zagor'e. Barrow 15, 1906 285
179 Zagor'e. Barrow 44, 1906 285
180 Berezovetskii. Barrow 39 286
181 Berezovetskii. Barrow 65 286
182 Berezovetskii. Barrow 81 287
183 Berezovetskii. Barrow 87 287

- 184 Berezovetskii. Barrow 96 288
185 Berezovetskii. Barrow 101 288
186 Berezovetskii. Barrow 111 289
187 Bol'shaia Kosha. Barrow 21, burial 2 289
188 Dudenevo. Barrow 45 290
189 Glinniki. Barrow 27 290
190 Izbrizh'e. Barrow 54. Man aged 20–30 291
191 Izbrizh'e. Barrow 54. Man aged 30–40 291
192 Izbrizh'e. Barrow 61, burial 1. Man aged 50–60 292
193 Izbrizh'e. Barrow 74. Man aged 45–60 292
194 Izbrizh'e. Barrow 140 293
195 Pekunovo-2. Barrow 12 293
196 Pekunovo-2. Barrow 29, burial 2 294
197 Pekunovo-2. Barrow 40, burial 1 294
198 Pekunovo-2. Barrow 49 295
199 Pekunovo-2. Barrow 68 295
200 Pleshkovo-1. Barrow 8, burial 1 296
201 Pleshkovo-1. Barrow 23 296
202 Pleshkovo-2. Barrow 4 297
203 Savinskie Gorki. Barrow 1 297
204 Struiskoe. Barrow 3, burial 4 298
205 Sukhodol (Kholmovo). Barrow 10 298

List of Color Illustrations

- 1 Silk fragments from Pekunovo-2 31
- 2 Band ornaments and fringe bells from Pleshkovo-1 34
- 3 “Poneva” from Izbrizh’e, barrow 109. Reconstruction by Irina Morozova 37
- 4 Headdress and breast ornaments from Izbrizh’e, barrow 109 40
- 5 Headdress “kokoshnik” from the Tver province. 19th century 44
- 6 Headdress “soroka” from the Tver province. 19th century 44
- 7 Necklace from Izbrizh’e, barrow 94 49
- 8 Burial dress from Izbrizh’e, barrow 109 60
- 9 Burial dress from Pleshkovo-1, barrow 37 61
- 10 “Sarafan” from the Tver province. 19th century 62
- 11 Burial dress from Pleshkovo-1. Reconstruction by Iu. Lozneva 64

List of Tables

- 1 The number of female, male, and uncertain burials from 10th- to 13th-century archaeological sites of the Upper Volga region 299
- 2 Frequency of occurrence of dress elements in female and male burials of the Upper Volga region (in percentage) 301
- 3 Remains in 10th- to 13th century burials of the Upper Volga region 302
- 4 Remains of leather, birch bark, and felt in 10th- to 13th century burials of the Upper Volga region 308
- 5 Number of child burials in 10th- to 13th century archaeological sites of the Upper Volga region 310
- 6 Izbrizh'e: age at death 311
- 7 Berezovetskii: elements of women's headdress 311
- 8 Berezovetskii: neck, breast, and belt ornaments in female burials 316
- 9 Berezovetskii: wrist and hand ornaments as part of female burial dress 322
- 10 Berezovetskii: dress details in male burials 324
- 11 Blagoveshchen'e: dress details in female burials 325
- 12 Bol'shaia Kosha: details of headdress, neck-rings, and beads in female burials 325
- 13 Bol'shaia Kosha: jewelry and fasteners in female burials 326
- 14 Bol'shaia Kosha: dress details in male burials 327
- 15 Dudenevo: dress details in female burials 327
- 16 Dudenevo: dress details in male burials 328
- 17 Glinniki: details of headdress in female burials 328
- 18 Glinniki: beads in female burials 330
- 19 Glinniki: details of burial dress in the belt and breast areas of female burials 331
- 20 Glinniki: wrist and hand ornaments of women's dress 332
- 21 Glinniki: elements of men's dress 333
- 22 Iagodino: dress details in female burials 334
- 23 Izbrizh'e: headdress details in female burials 334
- 24 Izbrizh'e: beads in female burials 340
- 25 Izbrizh'e: neck and breast ornaments in female burials 342
- 26 Izbrizh'e: dress details in the area of the belt in female burials 343
- 27 Izbrizh'e: wrist and hand ornaments in female burials 343
- 28 Izbrizh'e: dress details in male burials 345
- 29 Khilovo: dress details in female burials 346
- 30 Pekunovo-2: details of headdress and beads in female burials 346

- 31 Pekunovo-2: dress details in the breast and belt area, wrist and hand ornaments in female burials 350
- 32 Pekunovo-2: dress details in male burials 351
- 33 Pleshkovo-1: headdress details in female burials 352
- 34 Pleshkovo-1: beaded necklaces from female burials 353
- 35 Pleshkovo-1: dress details in the neck and breast area of female burials 355
- 36 Pleshkovo-1: dress details in the area of the belt and wrist and hand ornaments in female burials 356
- 37 Pleshkovo-1: Clinking suspension brackets in women's and male burials 358
- 38 Pleshkovo-1: dress details in male burials 359
- 39 Savinskie Gorki: dress details in female burials 360
- 40 Savinskie Gorki: dress details in male burials 361
- 41 Struiskoe: dress details in female burials 361
- 42 Struiskoe: dress details in male burials 362
- 43 Sukhodol (Kholmovo): dress details in female burials 362
- 44 Sukhodol (Kholmovo): dress details in male burials 363
- 45 Vorob'evo-2: dress details in female burials 363
- 46 Vyrkino-2: dress details in female burials 364
- 47 Vyrkino-2: dress details in male burials 364
- 48 Vyrkino-7: dress details in female burials 365
- 49 Vysokino (Titovka): dress details in female burials 365
- 50 Zabor'e: details of headdress and beads in female burials 366
- 51 Zabor'e: breast and belt details of the dress, wrist and hand ornaments in female burials 367
- 52 Zabor'e: dress details in male burials 368
- 53 Zagor'e: details of headdress and beads in female burials 369
- 54 Zagor'e: breast, belt, wrist, and hand ornaments in female burials 370
- 55 Zagor'e: dress details in male burials 371

Introduction

Costume is defined as a complex set that includes clothes, headdress, footwear, and also accessories, cosmetics, and make-up. It combines practical and aesthetic functions, helping people to organize their lives, work, and communication. Costume contains and transmits significant data about its owner, representing a sign system and being a tool for expressing both similarities and distinctions. Thus, costume is a person's most important means of identification and it provides each culture's unique image. At present, the research of cultural phenomena in general and that of costume in particular is especially important. The study of ancient costume through archaeological data supports paleoethnographic reconstructions, follows the evolution of costume, and considers the "costume as communication" and its importance in relation to issues of socio-economic and ethno-cultural history of certain territories.

The study of the materials found on burial sites allows for the reconstruction of the burial dress. Ethnographic data from 18th- and 19th-century Russia suggests that quite often the deceased was buried in specially-made clothes. Sometimes, the elderly prepared such clothes for themselves. Special techniques were used in the making of burial clothes. For example, during sewing, the tip of the needle was directed away from the sewer; the seams were only made by hand (not on the sewing machine), and using the left hand. No buttons or other metal accessories were used. The textile scraps from tailoring were placed in the coffin,¹ buried, or thrown away, together with other things that were used in the preparation of the burial. Sometimes the burial clothes were seamed on the body and outerwear was often missing. All these ethnographic data speak about burial dress as something special, intended to separate the dead from the world of the living and to secure the living against the dead.

At the same time, according to the ethnographic data, other symbolic functions of burial clothes may be identified: they were meant to symbolize the transient course of life and to provide, according to the idea of a next world, a natural continuation of human existence in the afterlife. But it is possible to gain knowledge of someone's life based on his/her burial dress? The problem of the relation between burial and lifetime dress has been discussed in

1 Zelenin 1991, 346–348.

both the archaeological and the ethnographic literature.² Writing about ethnographic materials dated to the 19th and 20th centuries, G. S. Maslova identified the following variants of clothes used for burials: 1) wedding, festive clothes; 2) unsewn or newly sewn clothes; 3) clothes that the person wore before death.³ Burial clothes depended on the social and relationship status of the deceased. Unmarried girls were buried in bridal outfits, married women in festive clothes, old women in more modest costumes, similar to the dress in which they had died. Thus, the ethnographic data suggest that both expensive, festive or wedding clothes and casual lifetime clothes could be used as burial garb.

Archaeology confirms the existence of similar customs in Rus' society. The decorations of headdresses, characteristic for girls who were married young and elderly women and girls buried in wedding attires were found among the materials of urban cemeteries dated to the 10th to 13th centuries.⁴

Thus, first of all, the burial dress consists of special clothes, that had ritual value. It is most likely impossible to draw an exhaustive comparison between burial and lifetime clothes. But at the same time it is obvious that the choice of burial clothes depended on the deceased's age and place in society and that they are somewhat similar to his/her lifetime ceremonial clothes. Considering a Rus' burial dress of the Upper Volga area, one can correlate it to a lifetime festive dress, mainly for the category of young women.

The Upper Volga Basin has a special place in the research of Rus' archaeological sites. The territory considered in this book covers the basin of River Volga from the headwater of the Volga and the Upper Volga lakes in the west (Seliger, Sterzh, Vselug, etc.) and the upper reaches of the Western Dvina to the confluence of the Volga and its right-hand tributary, the Nerl'. The region extends from north to south over about 250 km and from west to east over 400 km. An important feature of the studied territory consists of its historical geographic position, with a concentration of trade and transport knots and ways of advance during the Middle Ages, including the major waterway—the River Volga and its tributaries (Map 1).

In the second half of the first millennium AD, speakers of Slavic languages began to move to the northern and northeastern parts of East European Lowlands. Two important Slavic tribes are mentioned in the region of the Upper Volga, the Krivichi and the Slovene of the Novgorod lands.⁵ The Krivichi

2 Rybakov 1949, 54; Saburova 1988, 269; Maslova 1984, 85–92.

3 Maslova 1984, 85–92.

4 Rybakov 1949, 54–57; Saburova 1988, 269–270.

5 Spitsin 1899, 301–340; Nikol'skaia 1949, 78–83; Sedov 1982, 158, 169.

inhabited the lands in the upper course of the Western Dvina, the Neman, the Dnieper, and the Volga.⁶ Most scholars believe that the Krivichi came into being through the assimilation of the local Baltic and West Finnish population by the Slavic-speaking newcomers. A clear presence of the Krivichi in the Upper Volga basin is attested around AD 1000. Beyond the Volga, they also reached into the territory of the present-day Kostroma region, as well as the lands between the Volga and the Oka regions. During the 9th and 10th centuries, another Slavic group appears in the northwestern part of present-day Russia—the Slovenes. They inhabited the lands along the rivers Lovat', Pola, Msta, and Mologa, as well as the Upper Volga region.⁷

Early Krivichian burial assemblages are distinguished by means of the so-called long barrows, which often contain multiple cremation burials. Beginning with the 9th century, however, long barrows seem to have been replaced with *sopki*, smaller, round mounds. Around AD 900, inhumation replaced cremation. *Sopki* also appear in the lands inhabited by the Slovenes, and they have been dated between the 8th and the 10th century. Inhumation under round barrows became the rule in the Upper Volga basin around AD 1000. However, traces of cremations point to the survival of old practices. This may have something to do with the assimilation of the Finno-Ugrian or Baltic population, a process that was not completed before the 12th century. As late as the 13th century, there are still signs of a strong Finno-Ugrian presence in the region.⁸ Paleoanthropological studies have suggested that the Rus' population in the Upper Volga region was made up of descendants of the Krivichi living in the lands around Smolensk and the Slovenes in the lands around Novgorod.⁹ The Krivichi of the Upper Volga were clearly descendants from the Krivichi in the Smolensk area. Although Tver was not one of their power centers, they inhabited many of the lands now included into the region of Tver.

The earliest town of the Slovenes was Torzhok, first mentioned in the 11th century.¹⁰ Toropets on the upper course of the Western Dvina was at same time the main town of the Krivichi. By contrast, Tver, one of the largest towns of northwestern Rus' is first mentioned in written in the 1150s.¹¹

The northwestern coast of Lake Seliger and the territory to the east, as well as the upper reaches of the Volga to the Mologa were part of the Novgorod

6 Sedov 1995, 209–237.

7 Sedov 1995, 238–246.

8 Sedov 1982, 158–166, 185–196.

9 Stepanova, Pezhemsky and Zhukova 2009, 90–107.

10 Kuchkin 1984, 78–79.

11 Kuchkin 1984, 81–82.

landd. The proximity of the Upper Western Dvina connected the Upper Volga with the Southern and Eastern Baltic region and the upper reaches of the Dnieper connected it with Smolensk and the Belarusian part of the Dnieper Basin. From the 11th to the 13th century, the area of the Upper Volga from Seliger to the river Vazuza formed the northeastern part of the principality of Smolensk. The Volga Basin, within the borders of modern Staritsa, Kalininskii, Konakovo, Kimry, and Kashin districts of the Tver region was part of the Rostov and Suzdal principality. By the end of the 11th century, that principality covered the Volga region from the mouth of River Kotorosl' to the mouth of the Medveditsa.¹²

In the early 11th century, the population of the Upper Volga underwent a process of Christianization. The largest center of Christianity was the St. Boris and St. Gleb Monastery in Torzhok founded probably in the 11th century. The dioceses of northwestern Rus'—Novgorod, Rostov, and Smolensk—took shape in the 12th century.¹³ However, Christianity penetrated the local society only slowly. Burial under barrows survived in the Upper Volga well into the 13th century, even though the deceased were often buried together with artifacts with clearly Christian symbolism, such as crosses or icons. For example, burials with stone crosses discovered in Ivorovskoe may be dated to the early 13th century.¹⁴ Ivorovskoe thus illustrate an intermediary phase in which pagan and Christian practices were combined in burial. Grave goods began to disappear gradually, including jewelry and fasteners that would allow for the reconstruction of a burial dress. The reconstructions on which this book is based are therefore restricted chronologically to the 11th and 12th centuries.

A considerable number of archaeological sites, mostly burials, of the Rus' on the Upper Volga have been studied during more than 150 years of archaeological researches. The materials of these excavations have also been systematized.

The purpose of this book is to examine the dress of the Rus' population of the Upper Volga based on materials from burial sites dated from the late 10th to the 13th century. Proceeding from features of the archaeological sources, the main issues considered in this book include:

- the definition of opportunities for dress reconstruction on the basis of these archaeological materials;
- the identification of the characteristic of the main parts of the male and female burial dress;

12 Nasonov 1951, 179.

13 Malygin 2007, 117–122.

14 Komarov and Elkina 1976.

- the recognition of dress variants, according to age and social status, and the territorial characteristics of populations in the Upper Volga area of Rus’.

As it has already been noted, costume helps one understand questions of ethnogenesis, offers a way to gauge the ideology of the community that has created it, and points to social relations, that are all reflected in the material and type of dress used. Considering the chronological changes in dress, the age of the deceased, and features of burial ceremonies in comparison with costume complexes from adjacent territories, it is possible to identify the general and special characteristics in the various options of dress, to track the sources of inspiration for it and the ways in which they were formed.

1 Historiography

1.1 *Research on the Theory and History of Costume*

Questions of costume history were generally studied on the basis of chronologically and territorially diverse material. There are a number of surveys that employ written, graphic, and ethnographic sources. In Russian historiography, Mariya N. Mertsalova’s works are devoted to the history of costume since ancient times.¹⁵ The character of the sources has often allowed researchers to consider in some detail the costume of separate groups of population, such as the upper class of the Roman and Byzantine society or of the western European countries in the Middle Ages. At the same time, a number of topics remain less developed, for example the history of the costume of rural people, which is poorly reflected in the sources. The preference one can see in existing researches for visual sources can be explained through the fact that such sources give an evident idea of the appearance of a person. The complex analysis of visual and written sources allows one to draw conclusions on the development of fashion, the value of clothes in the life of society, and the way it reflects historical processes and phenomena. In Russian historiography Alla L. Iastrebitskaia and Larisa M. Gorbacheva¹⁶ have approached questions related to the development of medieval western European fashion between the 10th and the 15th century, while Natalia L. Pushkareva wrote on the Rus’ female costume.¹⁷ Theoretical questions of the history of Russian traditional dress have been developed in ethnographic studies. Independent chapters

15 Mertsalova 1993.

16 Iastrebitskaia 2000.

17 Pushkareva 1989.

in historical and ethnographic atlases and encyclopedic editions have been devoted to clothes.¹⁸ Ethnographic materials provide researchers with the chance to consider problems of typology of the Russian dress, to identify types of casual and festive, ritual clothes, and to define social, age, and territorial complexes.¹⁹

Researchers traditionally consider the costume under two main aspects: functional and symbolic.²⁰ The cover created by people for the protection of their body against the elements (cold, heat, or precipitation) helped them adapt to external conditions. However, already during the early stages of human development, people attempted to individualize themselves, inventing outer signs in order to give others an idea about themselves and their actions. Coloring one's body, applying signs on the body, such as tattoos, or having special hairstyles corresponded to the outlook of people and urged to promote a certain psychological perception of the person among others. Thus, clothes and dress accessories appeared at the same time, and if clothes show the functional role of dress and its submission to specific conditions, separate elements of its structure and a certain set of accessories were meant to correspond to the features of outlook and behavior, to traditions existing in a certain society.

The traditional costume is not something static, frozen. In the course of its unfolding throughout centuries, it was affected by changes of life, social structure, interrelations, and the influence of various people. The majority of such changes left a trace in a complex of a particular ethnic dress in general (emergence of new elements) or in various components (material, cut, ornaments) and use (manner of wearing). This renders ethnic ("national") dress a major source for studying the origin of the people, the ethnic and social development, the historical destiny, and the cultural ties and contacts.

1.2 *Researches on the History of Costume in Medieval Russia*

The major factor defining the approaches to studying the Rus' costume is the fact that no complete sample has been preserved. This makes it impossible to work without using all types of historical sources. However, those who have tried that approach are few. Artemii V. Arcikhovskii and Mikhail G. Rabinovich are the most prominent names in that respect. For them, the system characteristic of a dress includes the description of fabric, cut and ornaments, of the major articles of clothing, the differences between rural and urban dresses, and

18 Maslova 1987, 259–291, no author, *Russkie* 1967 and 1970; Sosnina and Shangina 1998.

19 Voronov 1924; Grinkova 1936, 21–53; Zelenin 1991; Maslova 1987, 259–291.

20 Parmon 1985; Maslova 1987, 259–291; Saburova 1988, 266–272; Mertsalova 1993.

their functions in family and society.²¹ They used the wide range of archaeological and ethnographic sources, images, descriptions in medieval literary works, documents, and other written sources. Their works show also the difficulties of such an integrated approach. After all, written sources contain, as a rule, only partial information on the appearance of Rus' people and their clothes. Rus' visual sources are not numerous, and their value has been debated. It is generally very difficult to correlate names of Rus' clothes with archeological finds.

The main sources for most students of the Rus' costume are therefore archaeological. Archaeology for the purposes of costume history largely means an emphasis on dress accessories. Such dress accessories make up a considerable part of the archaeological record of the Rus', generally consisting of various jewelry items and fasteners. Thus, the study of the medieval Rus' dress is in fact a subfield of the general study of medieval material culture. However, beside the advantages of using archaeological sources for the history of clothes and costume, there are also difficulties involved. The fact that clothes, the "background" against which accessories were worn, rarely survive in the archaeological record makes research quite difficult. Entire samples of clothes are extremely rare in archeological assemblages. In this regard practically all scholars interested in the Rus' costume who rely on archaeological sources make extensive use of ethnographic analogies.

At a closer look, such studies suffer from a number of problems. First, it is difficult to identify all parts of costume as a complex. Students of the medieval dress who employ archaeological data often pay attention to cemeteries, and especially to inhumation burials, as main sources for dress reconstructions. The idea is to use grave goods, particularly dress accessories found *in situ*, and their position in relation to the skeletal remains, in order to study jewelry items and fasteners as parts of a costume complex. Therefore, a considerable number of works on this subject are devoted primarily to dress reconstructions, i.e., the analysis of the arrangement of items in actual burials.

Mariia A. Saburova has developed methods of reconstructing Rus' head-dresses and possibilities of reconstructing costumes based on materials from Rus' burial sites.²² Hers is a general work on the history of Rus' costume that not only takes into consideration categories of Rus' jewelry items, but also reaches especially valuable and novel conclusions on numerous fragments of clothes found in burial assemblages.²³ Mariia A. Saburova, Alla K. Elkina, Natalia V.

21 Artsikhovskii 1969; Rabinovich 1986, 40–62.

22 Saburova 1974, 85–97; 1975, 18–22; 1978, 32–35; 1988, 266–271.

23 Saburova 1997, 93–105.

Khvoshchinska, Evgenii A. Riabinin, and Irina I. Elkina²⁴ have provided reconstructions of costume complexes and their separate elements based on materials from burials. Firaia Kh. Arslanova, Inna V. Islanova, Alexander N. Khokhlov, and Alexander S. Dvornikov have advanced reconstructions of the costume and its separate elements starting from materials found in burial sites from the Upper Volga and the Msta and Mologa regions.²⁵ Studying materials from burials in that vast territory, researchers have noted a variety of complexes of burial costumes. Therefore, several authors have identified specific complexes of female dress—Inna V. Islanova on the basis of materials from the Msta and Mologa regions, Evgenii A. Riabinin and Natalia V. Khvoshchinskaia on materials from the northwestern part of the Novgorod lands. Those specific complexes were believed to reflect the ways in which the costume came into being, as well as various ethnic characteristics of the population from those territories.²⁶

The principal method employed in the reconstruction of the burial dress on the basis of textiles is to relate fragments of textiles or leather to specific body parts, as indicated by their position in the grave pit in relation to the skeleton. Patterns have been observed, which have in turn led to the re-evaluation of the idea of “costume.” In order to study large amounts of archaeological data, scholars have employed statistics: Anzhelika N. Pavlova²⁷ for the medieval costume of Finno-Ugrian peoples of the Middle Volga region; Vlasta E. Rodinkova,²⁸ Oksana V. Gopkalo,²⁹ and Svetlana S. Riabtseva³⁰ for the Slavic costume in Southeastern, Eastern, and Central Europe; Anna V. Mastykova for the Alanic and East Germanic groups in the Caucasus and in Ciscaucasia.³¹

The method of imposing fragments of fabric, jewelry and fasteners on a silhouette was used by many researchers in the study of the European burial dress.³² Agnes Geijer was the first to show academic interest in finds of textile from the Birka burials. She investigated the layers of textile remaining on

24 Saburova 1974, 85–97; 1988, 266–271; Saburova and Elkina 1991, 53–77; Riabinin and Khvoshchinskaia 1990, 41–47, 66–67; Khvoshchinskaia 1984, 39–44; Tukhtina 1997, 109–121; Elkina 2001, 15–28; 2003, 45–90.

25 Arslanova 1994, 72–80; Islanova 1988, 79–81; 1996, 60–68.

26 Riabinin and Khvoshchinskaia 1990, 41–47, 66–67; Islanova 1996, 60–68.

27 Pavlova 2004.

28 Rodinkova 2008, 280–285.

29 Gopkalo 2012, 109–116.

30 Riabtseva 2014, 111–126.

31 Mastykova 2009.

32 The problems of interpretation of archaeological sources in studying the European dress have been considered by F. Piponnier and M. Perrine (1997).

the fibulae and reconstructed the structure of clothes.³³ The costume of the medieval populations of Northern and Western Europe has meanwhile been the object of numerous studies by Inga Hägg,³⁴ Pirkko-Liisa Lehtosalo,³⁵ and M. Vedeler.³⁶ Dress in Anglo-Saxon England has been studied by Gale R. Owen-Crocker,³⁷ also P. Walton-Rogers.³⁸ The latest results pertaining to Rus' have been synthesized by Elena P. Zots and Sergei A. Zots.³⁹ Meanwhile, the study of archaeological textiles and their correlation with other materials from burial assemblages has made remarkable progress. From Agnes Geijer,⁴⁰ Inga Hägg, Pirkko-Liisa Lehtosalo-Hilander, Anna Zariņa,⁴¹ and Silvia Laul⁴² to Olga V. Orfinskaia, Kirill A. Mikhailov,⁴³ and Irina I. Elkina,⁴⁴ scholars have been concerned with the cut of the garment and its separated parts. Collaborations between archaeologists and specialists in conservation have contributed to a detailed study of such matters. This has also encouraged the study of clothes as ethnic markers.⁴⁵

Another problem in the study of dress from an archaeological perspective is that of the state of preservation, and the development of new methods of research based on ethnographic analogies. All authors have acknowledge the limits of the reconstruction of the based on burial goods, because of their poor preservation, especially in the case of organic materials, and because there is an insufficient number of remains of clothes to help with the reconstruction. They have therefore advanced a number of solutions to the problem: using ethnographic data for the research on the medieval dress, developing methods of more accurate recording in the field, and employing natural-science methods for studying textile remains. Archaeological data on the Rus' and 18th- to 20th-century ethnographic sources are undoubtedly separated by a considerable chronological gap; one must therefore be cautious in drawing parallels and finding analogies between the two, in particular in the reconstruction of

33 Geijer 1938.

34 Hägg 1983, 2015.

35 Lehtosalo 1985.

36 Vedeler, 2010, 252–256.

37 Owen-Crocker 2004.

38 Walton-Rogers 2007.

39 Zots and Zots 2012.

40 Geijer 1938.

41 Zariņa 1959, 510–522; 1988.

42 Laul 1986, 190–207.

43 Orfinskaia 2013, 86–97; Orfinskaia and Mikhailov 2013, 75–85.

44 Elkina 2001, 15–28.

45 Orfinskaia and Stepanova 2013, 114–122.

separate copies of the costume. At the same time, typologies developed by ethnographers are very useful for identifying separate types of clothes.⁴⁶ In their works on archaeological remains, Mariia A. Saburova and Valentin V. Sedov have made extensive use of comparisons with ethnographic data.⁴⁷ Their conclusions testify to the validity and efficacy of that approach. Thus, during the study and reconstruction of the medieval dress, one needs to know ethnographic clothes, their typology, and regularities of formation. Due to the development of the methods of field research and the adoption of natural-scientific methods of research, scholars dealing with the dress of the medieval populations of the Baltic region and of Northern Europe have a special interest in the study of dress remains. On North-European burial sites not only fasteners and jewelry items made of metal, but also organic materials have been well preserved. Their careful conservation allowed for highly probable reconstructions of medieval dress, including the origin of clothes and their separate parts.⁴⁸

One more aspect of studying costume according to archaeology is worth a comment: the research on separate types of dress accessories. Such elements form a considerable part of known categories of Rus' artifacts. Thus, studying the typology of Rus' objects, their chronology, and territorial distribution is important for researchers of the Rus' costume. Archaeologists now rely on a number of typo-chronological series of separate categories of artifacts, on studies of their morphology, technology, and origin.⁴⁹ Boris A. Rybakov has reconstructed ways of wearing the separate accessories as part of a dress.⁵⁰ Natalia V. Zhilina has investigated the design features and ways of wearing precious attire⁵¹ and Svetlana S. Riabceva has researched the structure and options of Rus' jewelry items on the basis of items from Rus' hoards.⁵² Maria A. Saburova, Alexander S. Agapov, and Tat'iana G. Saracheva have studied ways of wearing temporal rings.⁵³ Liubov V. Pokrovskaiia has studied the decoration of the urban dress on the basis of materials from the estates of medieval Novgorod.⁵⁴

46 Zelenin 1991; Grinkova 1936, 21–53; Maslova 1987, 259–291.

47 Saburova 1988, 266–271; Sedov 1994.

48 Zariņa 1975, 503–513; 1986, 172–189; Vaškevičiūtė 1988, 56–61; Volkaitė-Kulikauskienė 1986, 146–171; Laul 1986, 190–207; Urbanavičienė 1988, 156–167; Geijer 1938; Hägg 1983; Lehtosalo 1985.

49 No author, *Očerki* 1956; 1967; Sedova 1981; Kolchin 1982, 156–177; Lesman 1984, 118–153; 1990, 29–98.

50 Rybakov 1949, 7–99.

51 Zhilina 1997, 197–214; 2000, 192–206; 2002, 49–59; Zhilina and Makarova 2008.

52 Riabtseva 2005.

53 Saburova 1974, 85–97; Agapov and Saracheva 1997, 99–108.

54 Pokrovskaiia 1998, 175–181; 2000, 139–149; 2003, 303–314.

Aleksandr V. Kurbatov has considered types of Rus' footwear, its development and interactions with medieval European fashions, and examined numerous sources from Western and Northern Europe.⁵⁵

A wide range of specialized publications therefore deal with the study and reconstruction of the costume, its separate parts, and accessories. Archaeological data constitute the basis for the vast majority of those publications. All scholars have acknowledged that studying the Rus' dress in relation to the character and state of preservation of the archaeological sources is a complex matter.

This book is dedicated to the burial "dress", intended for the afterlife, a notion different from the concept of folk "costume." The book examines a set of items including cloth, clasps, jewelry items, accessories, headgear, and footwear. Burial assemblages relate to the interpretation of the burial dress.⁵⁶

2 Sources

As the vast majority of the archaeological sources used in this book derive from burial assemblages, it is important to note from the very beginning that the burial represents a complex system of symbols, the full study of which requires appropriate methodologies. Excavation and field documentation are reference points in studying burial ceremonies and burial dress as a key component of those ceremonies.

Rus' barrows were one of the first types of sites studied by Russian archaeologists. The early period of development of archaeology in Russia coincided with the discovery of a large amount of materials on Rus' burial sites. Historically, the archaeological study of Rus' was for a long while based on finds from pre-1917 excavations. It is therefore important to assess those materials correctly, given that neither field technique, nor the site documentation in those years could be judged by modern standards. Dress research based on archaeological data is especially up-to-date, but its reconstruction directly depends on the character of the description of burials, a detailed account of the separate nuances in the arrangement of objects, and the graphic documentation of the excavations.

55 Kurbatov 2002; 2004a; 2004b, 102–116.

56 On the difference between the terms "costume" and "dress," see Sebastian Brather, "Von der 'Tracht' zur 'Kleidung'. Neue Fragestellungen und Konzepte in der Archäologie des Mittelalters," *Zeitschrift für Archäologie des Mittelalters* 35 (2007):185–206.

The region of the Upper Volga was one of the earliest to be excavated by Russian archaeologists. This interest was undoubtedly triggered by the proximity of the scientific centers of Moscow and St. Petersburg, as well as by an unusual cluster of archaeological sites dated to the early Middle Ages. Intensive archaeological research has allowed for the creation of a thorough source base on the region's archeology.⁵⁷ The basic principles, reception, and stages of field research were developed during the study of Upper Volga sites since the late 18th century.

Finds from the second half of the 19th and the early 20th century are of special interest for dress reconstructions. During this period, the methods of field archaeological research were developed. In 1867, members of the Moscow archaeological society prepared a text entitled "Instructions for artifact collections," which contain guidelines about the retrieval of objects from burials. The text noted that such a procedure was important, because on the basis of those artifacts, "it is possible to determine an era." However, the guidelines were not mandatory.⁵⁸

The guidelines produced by Dmitrii Ia. Samokvasov (1843–1911) represent an important milestone in the history of field archaeology in Russia. Participants in the third Archaeological Congress that took place in 1874 in Kiev developed "Instructions for the description of ancient settlements, barrows, and caves," as well as "Instructions for performing excavations of barrows." Those documents standardized procedures in field archaeology, and remained for a long time the main guidelines for field research.⁵⁹ The instructions on excavations defined the main stages of archaeological work, as well as the rules of keeping field documentation. During the early period, the main archaeological approach to barrows was complete excavation, i.e., destruction. Only after establishing that the barrow may have indeed served as burial mound, archaeologists were encouraged to dig into the soil underneath. Practically all barrows dug out during the second half of the 19th century were excavated by means of a trial pit or trench. However the instructions insisted that an archaeologist be present during the "cleaning" of the burial, so that the location of the artifacts could be properly established and documented. The instructions also contained advice for the preservation of objects affected by corrosion. The observance of those rules promoted the preservation of artifacts in museum conditions, and served to avoid confusion and losses. The field diary, the graphic documentation, and the drawings were deemed to be of major importance.

57 Gening 1982; Lebedev 1998; Lesman 1977, 106–112; Formozov 1961.

58 Lebedev 1998, 159 and 160.

59 Avdusin 1972, 12; Lebedev 1998, 160 and 161.

Samokvasov's instructions were in demand among members of the archaeological community and they quickly became very popular. Finally, the text was edited by the Imperial Archaeological Commission and became the main methodological manual for field archaeologists. It is important to note that Samokvasov did not regard those rules as definitive, as he predicted that "in the future, attention will be paid to such conditions of which we do not even think now."⁶⁰ At the 14th Archaeological Congress, which took place in Chernigov in 1909, Dmitrii Ia. Samokvasov undertook the development of new instructions. His work was then completed by Vasilii A. Gorodtsov (1860–1945).⁶¹

During the second half of the 19th century, a number of societies came into being, the members of which began the scientific study of archaeological sites. Several organizations played an important role in the archaeological study of the Upper Volga area, especially the Moscow Archaeological Society (in Russian MAO), the Society of Amateur Researchers of Natural Sciences, Anthropology, and Ethnography (in Russian ОЛЕАЭ), the Tver Museum and the Tver Scientific Archival Commission (in Russian ТУАК), and the Imperial Archaeological Commission (in Russian ИАК). Rus' barrows were the main object of interest for those researchers. In the 1860s and 1870s barrows were excavated to produce materials for the Anthropological Exhibition in Moscow (1878). During the last third of the 19th century and the early 20th century, excavations in the Tver province were conducted by members of ТУАК. Because the main goal of the Commission was to study and publish written sources, only 0.5 percent of its budget was directly spent on archaeological excavations. Nonetheless, the Commission produced an archaeological map of the province, and sponsored the excavation of the Dudenevo barrow group, as well as excavations in Staritsa and Torzhok.⁶² About a third of all active members of the Commission were in fact archaeologists: Vladimir N. Kolosov, Vladimir A. Pletn'ev, Ivan A. Vinogradov, Ivan A. Ivanov, Aleksandr A. Spitsyn, Praskoviia S. Uvarova, and Alexei I. Sobolevskii. Their dedication explains why, despite limited funds, about a third of all archaeological sites known prior to 1917 were excavated by members of ТУАК. It is important to note that the fascination with archaeology was not restricted to professionals, but seems to have reached the educated members of the upper classes as well. Noblemen with archaeological sites on their estates, but also local teachers, members of the middle class, and even peasants were actively involved in excavations.

60 Shchavalev 1991, 25–50.

61 Gorodtsov 1914.

62 Zhukova 2004, 35–36.

Alexander I. Kelsiiev, Vladimir A. Pletr'ev, Vladimir I. Sizov, and Vladimir I. Kolosov studied the barrows on the Upper Volga during the second half of the 19th century. In the Rzhev district, excavations were carried out by Dmitrii F. Shcheglov, the inspector of the Rzhev gymnasium and a peasant named Vasiliï Ya. Scherbakov. Evgenii A. Ubozhkov, an agent of the Tver Museum, was engaged in collecting antiquities and excavating barrows. A number of landowners performed excavations on their estates: Mikhail A. Dundukov-Korsakov and Elena N. Romeiko in the Rzhev district, Alexei A. Izmailov and Alexander M. Bezobrazov in the Zubtsov district, Sergei B. Meshcherskii and Mikhail N. Bastamov in the Staritsa district, Savva N. Mamontov and Vladimir Ya. Chagin in the Korcheva district, and Alexander A. Bazanov in the Torzhok district. Many of those landowners were members of the Moscow Society of Archaeology, Natural Sciences, Anthropology and Ethnography, as well as of the Imperial Archaeological Commission. In other words, they were not amateurs, but people who already had an understanding of the importance of archaeology and of collections of antiquities for the reconstruction of history.

In the early 1900s, large-scale excavations were carried out in the Upper Volga area, by Semion A. Gattsuk in Staritsa, Zubtsov, and Ostashkov districts; Iuliia G. Gendune in the Korcheva district; Vladimir N. Glazov at Ostashkov; Ivan P. Krylov in the Staritsa district; Alexander A. Spitsyn in the Tver district; and Nikolai E. Makarenko in the Korcheva district (see the Catalogue).

The excavations were carried out with a remarkable sense of respect towards the instructions adopted at the archaeological congress of 1909. Most archaeologists used Spitsyn and Gorodtsov's manuals. Moreover, the TYAK regularly inspected the excavation sites, while at the same time striving to eliminate amateurism. It goes without saying that by modern standards, the methods of field work applied to those sites were at times faulty. For example, barrow embankments were sometimes opened by a trial trench or a number of trenches, barrow ditches were left unexcavated, and the descriptions of goods and of the stratigraphy were quite brief. However, there is also detailed recording in the documentation of the late 19th- and early 20th-century field works, especially of features of the burial and of the position of the artifacts. This makes it possible to a large extent to employ the data from those early excavations of burial sites. There is also a considerable variation in the quality of the recorded information, which is itself the result of different excavation strategies. For example, Nikolai E. Makarenko and Vasiliï Ia. Scherbakov excavated the barrows layer-by-layer, while Semion A. Gattsuk, Aleksandr A. Spitsyn, and Vladimir I. Sizov performed cross trenches or extended the initial trench to the burial. Dmitrii F. Shcheglov excavated only by means of trial trenches. It is interesting to note that the detail to which the structure of an embankment

was described often depended upon the quantity and character of finds inside the barrow. This is clearly reflected in excavation diaries. Semion A. Gattsuk, for example, excavated inhumations, but judging from his descriptions, also cremation burials with no grave goods. In the case of inhumation burials, much attention was paid to the skeletons and the artifacts found with them. With cremations, in the absence of any finds, the excavator often turned his attention to embankment structures, stratigraphy, and the character of the layers.

In general, it is fair to say that late 19th- and early 20th-century scholars paid more attention to the burials than to the embankments, the burial constructions, or the stratigraphy. This is of course the result of their greater interest in Russian antiquities and the history of the Rus'. As a consequence, the emphasis was on skeletal remains and on grave goods that could be used for the reconstruction of the burial dress. Ever since 1866, the Archaeological Commission published "Materials on the archeology of Russia" in which artifacts resulting from excavations appeared in table illustrations. Several volumes of this series were dedicated to Rus' archaeology.⁶³ Based on those publications, excavators were now able to find analogies for artifacts from their own digs. The standardization introduced by such means is obvious in the excavation diaries of Semion A. Gattsuk, Iuliia G. Gendune, Alexander I. Kelsiiev, and Nikolai E. Makarenko.

Kelsiiev's descriptions of burials, for example, are particularly detailed. In his report of the excavation of the Zabor'e barrows in the district of Korcheva, he systematically described grave goods found on the left and on the right side of each skeleton.⁶⁴ He also noted the position of the artifacts relative to the skeleton: "... skeleton of a woman measuring 2 arshins and 4 vershoks (about 1.5 m) ... A wire ring with the diameter of 8 cm by each temple, wire earrings 5 cm in diameter with three exaggerated silver beads on each and small gilded glass beads. There is a lot of loose, light-colored hair. Under the left armpit (over the left breast) there was an iron object of elongated form, 13 cm long, with two small ringlets at the ends ... Over the left inguinal part there were two small bronze pear-shaped bells ..."⁶⁵

Gattsuk excavated barrows by opening trenches, either in a cross or with one trench from the edge of the barrow to its center and then expanded. In his description of burials, he paid attention to fine details, which are of great importance for dress reconstruction. In a number of burials Gattsuk recorded

63 Lebedev 1998, 248–249.

64 no author. *Antropologicheskaiia vystavka*, II 1879, 295–296; no author. "Antropologicheskaiia vystavka, III 1879, 53–54.

65 no author. *Antropologicheskaiia vystavka*, II 1879, 295.

the location of artifacts on a vast scale.⁶⁶ Besides ground plans of barrows with the contours of trenches, Gattsuk's field documentation included drawings of skeletons with the plotting of grave goods. One should especially note the close-up drawings with the arrangement of lock rings and other headdress fragments (Fig. 1:1). Thanks to similar descriptions and drawings, the ways in which such elements of the dress were worn can be reconstructed. Bead necklaces are also described in great detail, not only by type (thus placing individual specimens within existing classifications), but also by number and order, with due mention of pendants (Fig. 1:2; Map 2:8). In this way, it is possible to compare Gattsuk's description of the location of pendants in barrow N 3 from Gorbunovo (excavated in 1902) to that in the Blagoveschenie burial mounds (excavated by Inna Islanova in 1985), and thus to attempt a reconstruction of the jewelry adorning the breast (see the Catalogue; Fig. 4, 14:1).

In her reports of the 1905–1906 excavation of barrows in Glinniki, in the district of Korcheva, Iuliia G. Gendune even drew human figures (instead of just the skeletons) with the found artifacts on them (Fig. 3). The location of some of the artifacts is detailed in the text of the report: for example, the buckles in male burials are said to have been found “on the groin” and “on the waist”, a fact that allows one to consider the options of wearing belts. The remains of metal overlays and cord threads mentioned by Gendune's description (for example, in barrow 28 in Glinniki) may well be fragments of braid decoration. Like Kelsiiev, Gendune recorded the artifacts on the right and on the left side of the skeleton. In her drawings, she also recorded the order of beads in necklaces (Fig. 2; Map 2:9).

Nikolai E. Makarenko's excavation reports include drawings of burials.⁶⁷ The location of the grave goods, however, is given in the text. For example, during the excavation of the barrows found in Vorob'evo, Makarenko marked on drawings the artifacts found on the right and on the left side of skeletons and gave detailed descriptions in the text, with analogies for each type.

Materials from a number of burial sites are known from Vladimir A. Pletn'ev's summary works,⁶⁸ the journals of Tver Scientific Archival Commission, publications about acquisitions of the Tver Museum, and the catalogue of the Anthropological Exhibition (in particular finds from Kleopino, Mozgovo, Petrovskoe, Rozhdestvenno, and Igrishchi). However grave goods are not presented in detail in all excavation reports pertaining to those sites. For example,

66 Gattsuk, 1902.

67 Makarenko 1902, 21–31.

68 Pletn'ev 1884; Pletn'ev 1903.

Dmitrii F. Shcheglov and Vasilii Ia. Scherbakov's excavation reports⁶⁹ do not mention the location of artifacts. The summary description of some of the grave goods from the Kleopino and Rozhdestvenno barrows, as well as from those excavated in Zagor'e by Vladimir Ia. Chagin make it impossible to classify those artifacts.⁷⁰ Sometimes the verbal descriptions allow for the identification of types only by means of comparison with the description of known categories of grave goods. For example, among the materials from an excavation of the barrows in Gultsovo (Rzhev district) Chagin describes chains connecting two pendants in the form of a "tetrahedral peaked core." This allows one to recognize the "pendants" as dress pins similar to those known from the costume of the Baltic tribes.⁷¹

It should be noted that several archaeologists recorded organic finds as well, particularly remains of textile fabric or leather. However, as a rule, there are no detailed description of the fabric, especially of the weaving pattern, even though the location of textile remains is specified. Sometimes, descriptions allow one to understand the character of the textile remains, to determine the part of the dress to which they belonged, and to aid in the reconstruction of separate details. For example, in the plan of the burial in barrow 12 excavated in Iagodino,⁷² Gattsuk recorded the unique fragments of leather footwear and textile in the lower part of a skeleton, by the feet (Fig. 1:2). Such data provide indications on the length of women's clothes (e.g., leggings) and their combination with footwear.

Thus, the data from late 19th- and early 20th-century excavation reports are prime sources for the study and reconstruction of sets of the burial dress. Shortly after 1900, field diaries reached a relative degree of standardization and there was an analysis and reconsideration of field experiments.

Excavations carried out after 1917 were, on one hand, rescue excavations on the occasion of large-scale development and, on the other hand, a direct continuation of the archaeological traditions developed in the late 19th and the early 20th century. In the 1920s and 1930s, Ivan A. Vinogradov, a researcher at the Tver Museum, Anatolii N. Vershinskii, a professor at the pedagogical institute in Kalinin, and Nikolai P. Milonov, an archaeologist of the State Academy of Material Culture History in Moscow (in Russian—ГИАИМК)—all excavated barrows.

69 No author. *Antropologicheskaja vystavka*, II 1878, 245–247; Pletn'ev 1903, 206–207.

70 Pletn'ev 1903, 234–253.

71 Pletn'ev 1903, 148.

72 Gattsuk, 1902.

Vinogradov focused on the burial mounds in Koshevo and Besedy (Kalininskii district), but his descriptions of burials make no mention of where grave goods were located. He only listed items, sometimes, accompanied by incomplete descriptions. The brevity of the descriptions makes it hard to identify the artifacts and their position in relation to the skeleton. In some cases, an informed guess is all that one can expect, and it can be misleading. For example, the “earring with three rhombic lamellar extensions” that, according to Vinogradov, was found in barrow 3 from the second cemetery in Besedy is most likely a temporal ring with diamond-shaped plate.⁷³

Milonov was the chief assistant in field practice at the Kalinin Pedagogical Institute directed by Anatolii N. Verzhinskii. Several archaeologists have repeatedly complained about the quality of Milonov’s excavations, particularly Nikolai N. Voronin and Artemii V. Artsikhovskii. Similarly, when reviewing Verzhinskii’s excavation report, Petr N. Tret’iakov noted that “he possibly had little experience in archaeological work.”⁷⁴

Large excavations were carried out in the early 1930s by the State Academy of Material Culture History in the Upper Volga basin, in anticipation of the building of a dam and a large reservoir, now known as Rybinsk(-Ivankovskoe-Uglichskoe) Sea, for the Rybinsk Hydroelectric Station. It is important to note that during this period, scholars used the materials discovered before 1917. While working on a number of sites in the Konakovo, Kymry, and Kashin districts, Milonov, for example, collected data from earlier excavations and explorations. His publication includes descriptions of the burials of Kidoml’ia 1, 2, and 3, often with the mention of artifact location.⁷⁵ Drawings⁷⁶ give an exact idea of the type of objects discovered. However, artifacts in the illustrations are in fact from different periods and most likely different assemblages. It is hard to believe, for example, that 10th-century dirhams were found together with 12th- to 13th-century temporal rings and a semicircular buckle of the Kiev type.⁷⁷

A level of standardization in the description of burials similar to that introduced in the late 19th century was reached only after World War II, again as a result of the implementation of guidelines for field archeology. The recommended methods pay special attention to the process of emptying and recording grave pits, noting the need of large-scale drawings and close-up

73 Vinogradov, 1924a.

74 Zhukova 2002, 207–208.

75 Milonov 1950, 152–172.

76 Milonov 1950, 168–172, map 3.

77 Ravdina 1988, 72.

photographs of burials.⁷⁸ At the same time, different researchers found various practical solutions in the implementation of these general requirements. Recording various burials and their special details represented a unique experience. Large burial complexes on the Upper Volga, such as Pleshkovo-1 and 2,⁷⁹ Pekunovo-1 and 2,⁸⁰ Izbrizh'e,⁸¹ Bol'shaia Kosha,⁸² the Berezovetskii burial ground,⁸³ and Kozlovo⁸⁴ were researched during this period. Large excavations were carried out on sites in the building zone of the Rzhev water-engineering system.⁸⁵

Recordings of the location of grave goods and of all the details of burials are of great importance to the research on burial dress. The 1:10 scale required by field archaeological instructions for all drawings allows one to see the general position of the skeletons and of separate artifacts. However, such recordings do not provide exact parameters in all cases. In burials with numerous small details, not all features are given a location.

Archaeologists apply different types of symbols in recording grave goods, both large-scale and extra large-scale. The second group of designations—various badges—allows them to include a large number of details, without overloading the drawing. The first group, i.e., the image of things in scale, gives an evident idea of the artifacts. At the same time, in connection with the available ratio of the drawing scale and the real size of things, as a rule, these images represent schematic contours of objects. Small and numerous artifacts cannot be displayed in this way on the drawing in this way. There are two solutions: to complicate, or, on the contrary, to simplify a complex of field documentation. In the latter case the same items are represented by groups and one drawing thus includes a combination of large-scale and extra large-scale representations. This applied especially to the recording of beads in burials. Where beads are found in great numbers, researchers approximately outline them or conditionally represent clusters of beads. The location of each type of beads

78 Avdusin 1972; no author. *Instruktsiia k Otkrytym listam na pravo proizvodstva arheologicheskikh razvedok i raskopok*. Moscow, 1984; no author. *Instruktsiia k Otkrytym listam na pravo proizvodstva arheologicheskikh razvedok i raskopok*. Moscow, 1991; no author. *Polozhenie o proizvodstve raskopok i razvedok i ob otkrytkh listakh*. Moscow, 2001.

79 Komarov, 1980, 1982, 1986; Komarov 2002, 141–189.

80 Komarov, 1971, 1972; Uspenskaia, 1972, 1973.

81 Arslanova, 1975–1978, 1982, 1984, 1986, 1987, 1991, 1992; Skukina, 1993–1995, 1997.

82 Chernykh, 1985, 1986.

83 Uspenskaia, 1969–1972, 1974–1978.

84 Komarov, 1971.

85 Arslanova, 1985; Islanova, 1984, 1985; Maximov, 1985, 1986; Oleinikov, 1987; Smirnova, 1986; Timokhin, 1986; Frolov, 1985.

(made of the same material, having the same color, size, etc.) is not specified. Thus, it becomes difficult to reveal structures of necklaces, the sequence of their assemblage, the exact number of specimens, and the way in which they were worn. Such recording procedures appear in the cases of almost all the excavated burials of the Berezovetskii, Pleshkovo-1 and 2, and Pekunovo-1 and 2 cemeteries. Sometimes researchers filled this important point in their field documentation. A number of the drawings on a 1:1 or 1:2 scale, with a sketch and a description of each item, possesses the greatest accuracy and offers the chance to reconstruct important layers of information. Such a documentation is the basis for the subsequent reconstruction of dress elements. That is precisely the case of the graves excavated in Izbrizh'e and Bol'shaia Kosha, for which separate parts are sketched on a 1:1 or 1:5 scale. Some well preserved burials allow for the study of details related to the place and function of separate artifacts. For example, the number of the strings of beads and the location of temporal rings has sometimes been recorded. Such data can be taken from the reporting documentation pertaining to a number of burials in Pleshkovo-1, Izbrizh'e, Bol'shaia Kosha, and Berezovetskii (Fig. 1:3–6). Photographs also provide valuable information.

Reconstructions of one of the most important elements of the dress—the headdress—substantially depend on the recording of minute details during field research. The schematic depiction of temporal rings is present, as a rule, in field drawings. However, the following data remain incompletely specified in most cases:

- the place of temporal rings in relation to each other. Sometimes rings are inserted into each other with other objects hanging on them. Field drawings do not always allow for the identification of such situations. Sometimes the picture and descriptions allow for the reconstruction of the precise situation;
- an exact location of headdress details in relation to the skull that is obviously important in reconstructing the ways in which they were worn (temporal rings—in the ears, on a rigid basis, in the hair, on the forehead and nape);
- metal items often facilitate the preservation of hair, skin, fabric, and other organic remains. Their exact recording allows for the study of elements of hair- and headdress.

Much depends on the soil conditions for the preservation of burials, in general, and for the materials found therein, inorganic and organic. There are the sites

with good preservation of a large number of metal artifacts (Pleshkovo-1, 2) and others with only a very small number of remains, if any (Vysokino, Bol'shaia Kosha).

It is important to note that the degree of preservation of these materials determined the quality of their recording. Badly preserved fragments were often not registered in 19th and early 20th-century excavations. An everyday occurrence of field practice was the loss of textiles fragments. Fabric imprints on metal artifacts also received brief descriptions and were often lost during restoration.

At the same time, much attention was paid to some organic materials during the field research. So, for example in a burial from Pleshkovo-1, textile remains found in relatively large numbers in Pleshkovo-1 were carefully preserved by Konstantin I. Komarov, chief of the 1981–1985 excavations. During the excavation of the Izbrizh'e cemetery between 1975 and 1986, small textile fragments were taken from the burials. Some were examined visually and then analyzed chemically and preserved by Alla K. Elkina. The special attention of researchers was drawn by the unique finds of organic materials that received detailed descriptions and were analyzed even during the laboratory processing of excavation materials. Such examples include the unique gold-thread sewing from Ivorovskoe⁸⁶ and the fragments of silk fabrics from Vorob'evo-1.⁸⁷

On a number of the sites under consideration here the soil condition did not apparently allow for a good preservation of organic materials. For example, remains from Vysokino and Bol'shaia Kosha (including skeletal remains) have been badly preserved, and finds of dress remains are very rare there.

In certain cases textile materials and separate dress parts have remained in the form of decay spots, which can be clearly distinguished in both structure and color from the surrounding soil. Elizaveta M. Chernykh recorded such data in his excavation of burials from Bol'shaia Kosha⁸⁸ where traces of bronze corrosion have marked the outline of objects—most likely, stripes on the edge of clothes (Fig. 1:6).

Thus, the textile and other dress remains were not always noted in the detailed descriptions of the 19th and 20th centuries. Preventive measures for the safeguarding of textile remains were rare and conservation steps were not always taken. At the same time separate finds of rare fabrics drew the researchers' attention and underwent field preservation and restoration.

86 Komarov and Elkina 1976, 220–228.

87 Fekhner 1973, 217–220.

88 Chernykh, 1985, 1986.

Photographs of the excavations played an important role in the research of burials. In some cases the photos of burials (such as those in Bol'shaia Kosha or Izbrizhie) reveal the character and location of the grave goods. They are therefore very useful when compared with the text descriptions in archaeological reports. The use of both sources provides the most reliable information.

In short, the materials from excavations of burial sites in the Upper Volga area performed both in the 19th and in the 20th century provide ample information for the reconstruction of the burial dress of the Rus' population of the Upper Volga basin. The present work is based on the research of materials now in the Tver Museum collections, such as those resulting from the excavation of the Pleshkovo-1 and 2, Struiskoe, Blagoveshchen'e, Bol'shaia Kosha, Vyrkino-2, 3 and 7, Ivorovskoe, Kozlovo, Zagor'e, Glinniki, Pekunovo-1 and 2, and Vysokino cemeteries; and on finds from excavations carried out during the second half of the 19th and the early 20th century in Izbrizh'e, Zagor'e, Glinniki, Vasil'evskoe, Vorob'evo, Posady, and Pekunovo-2, all of which are in collections of the State Historical Museum. In addition, the State Historical Museum also keeps materials from the excavation of barrows in Beskovo, which were carried out by locals in 1969. Most materials from Izbrizh'e are in the Archaeological Museum of the Tver State University. Metal artifacts from that site have been restored by the author of this book.

An equally important basis of research for this book are the field reports and diaries now in the archives of the Institute of Archaeology of the Russian Academies of Sciences, the Institute of the History of Material Culture of the Russian Academy of Sciences, the Tver State Museum, and the Tver State University archives. A number of archaeological sites have been studied both on the basis of the field documentation and according to existing publications. This is the case of the in Sukhodol,⁸⁹ Blagoveshchen'e.⁹⁰ Berezovetskii,⁹¹ and Pleshkovo-1 cemeteries.⁹²

The book deals therefore with the archaeological record from 1,166 graves excavated on 81 sites in the Upper Volga region. Out of all those graves, 459 are female, and 284 are male graves, while in 423 other cases the sex could not be established (Tab. 1; Map 1). Remains of burial dress have been found on 72 of the 81 sites considered for analysis.

The chronological framework of the burials spans from the late 10th to the 13th century—the period of the Rus' barrow culture in the Upper Volga area.

89 Dashkova, Dvornikov, and Khokhlov 1993, 89–142.

90 Smirnova 1999, 39–52.

91 Uspenskaia 1993, 79–135.

92 Komarov 2002, 141–189.

Special analysis of the chronology of the sites has been left aside, since it is a separate subject. That is why the dates indicated in the Catalogue for each cemetery are general. The authors of the excavations of Upper Volga barrows carried out in the late 19th and early 20th century dated sites primarily on the basis of coins.⁹³ For sites in the Tver province Aleksandr A. Spitsyn dated barrows to the 11th–12th and to the 12th–13th centuries.⁹⁴ In the 1940s Tatiana N. Nikol'skaia⁹⁵ created the chronological classification of Upper Volga barrows. She took into consideration chronologically significant types of artifacts and specific burial features, and has thus identified two phases, one dated between the 11th and first half of the 12th century, and the other between the second half of the 12th and the 13th century. Most typical for the first phase are bracelet-sized temporal rings—the wire rings of large diameter (5–11 cm), gilded and silvered beads, lamellar blunt-pointed, tied, wired, and opened bracelets, and lamellar bracelets with closed ends.⁹⁶ The second phase is characterized by the contain temporal rings with beads and small-size temporal rings, twisted and lamellar bracelets with a hook at the tip, glass ring beads, and various pendants (round, in form of animals, the composite suspension bracket making a sound or chiming).⁹⁷

From the second half of the 20th century, the dates of various Rus' archaeological sites were established on the basis of chronological scales and artifact categories from the excavation of Rus' towns and rural settlements.⁹⁸ Iurii M. Lesman dated burial assemblages on the basis of synchronuous materials from the building phases of the medieval town of Novgorod. He was thus able to establish the chronology of three groups of barrows in the Upper Volga region: Zabor'e, Zagor'e, and Glinniki.⁹⁹ Similarly, Irina A. Dashkova, Alexander S. Dvornikov, and Alexander N. Khokhlov¹⁰⁰ have dated the Sukhodol barrows to the 11th century, while Oleg M. Oleinikov has distinguished the burial phases of the Struiskoe barrows.¹⁰¹

93 Kelsiev 1878–1879, 295–308; Makarenko, 1902; Gendune, 1905–1906.

94 Spitsyn, 1921.

95 Nikol'skaia 1949, 31–41.

96 Nikol'skaia 1949, 36–38.

97 Nikol'skaia 1949, 38, 39.

98 Rybakov, B. A., ed. 1956; Rybakov, B. A., ed. 1967; Sedova 1981; Kolchin 1982, 156–177; Lesman 1984, 118–153; Lesman 1990, 29–98; Shchapova 1956, 164–179; Shchapova 1988.

99 Lesman 1981, 98–99.

100 Dashkova, Dvornikov, and Khokhlov 1993, 89–142.

101 Oleinikov 2001, 258–267.

To be sure, there are cemeteries in the the Upper Volga region, which have remained in use for a long period between the late 10th and, probably, the late 13th century: Berezovetskii, Izbrizh'e, Koshevo, and Dudenevo. The largest number of early burials, dated to the late 10th century or to the first half of the 11th century, are known from the Berezovetskii cemetery. In Struiskoe, burials in barrows began some time at the end of 1st millennium AD and ended in the 13th century. Most burial assemblages in the Upper Volga region are dated between the second half of the 11th and the mid-12th century (Izbrizh'e, Glinniki, Zabor'e, Zagor'e, Bol'shaia Kosha, Pekunovo-2, Ust'e, Vorob'evo-2, and Maliy Bokhot). Some groups of barrows include burials dated to the 11th century: Pleshkovo-1, Sukhodol, and Posady. Burial on a number of sites appears to have begun only in the late 11th or even early 12th century: Besedy-2, Blagoveshchen'e, Mozgovo, Iagodino, Vysokino, Ivorovskoe, Rozhdestvenno, Silmenevo, Kozlovo, Mokrye Pozhni, Vysokino, Iurkino, Pleshkovo-2, Kidoml'ia-3, and Sutoki-1 and 2. For a number the sites only broad dates are available, either 11th to 12th or even 11th to 13th century (Petrovskoe, Gorbunovo, Gostoml'ia, Kidoml'ia-1 and 2, Volosovo, and Sukharino).

Most early burials, dated to the late 10th or the first half of the 11th century, have been found in the western part of the Upper Volga region. Early burials in Berezovetskii and Struiskoe are either cremations or inhumations. The burial dress in Berezovetskii is characterized by a peculiar headdress including the nimbus with bronze spirals and plates, sometimes in combination with bracelet-sized temporal rings. The cluster of early burials in the eastern part of the region was first noted by Iurii M. Lesman.¹⁰² Many such burials are located near the confluence of the Volga with the Medveditsa and Soz' rivers (Pleshkovo-1, Posady, Pekunovo-1 and 2, Ust'e, Vyrkino-3, Vorob'evo-2, and Kashin). Those burials are inhumations with a typically large number of grave goods. The burials in Pleshkovo-1, which have been attributed to the native population of the Meria tribe, are unique. The burial dress on that site is characterized by a large number of chiming jewelry, created in the traditional "Meria" style. Features believed to be typical for the local Finno-Ugrian population, especially the very specific jewelry, have also been recorded in burials from Pekunovo-1 and 2, Ust'e, Vorob'evo-2, Vyrkino-3, Posady, and Kashin. Apparently, Finno-Ugrians played an essential role in the formation of the Rus' population in this part of the Upper Volga region. Single early burials are to be found in the central part of that region, in the territory of modern Rzhev, Staritsa, and Kalininskii

102 Lesman 1977, 106–112.

districts of the Tver region (Izbrizh'e, the Mokrye Pozhni, Koshevo, Dudenevo). The cremations and inhumations of the first half of the 11th century are, as a rule, in flat graves. Female burials have produced bracelet-sized temporal rings and bead necklaces. Whole vessels were, as a rule, deposited by the feet of the deceased in such burials.

Burials dated between the second half of the 11th and the mid-12th century appear all over the Upper Volga region. They are all flat graves. Grave goods include bracelet-sized temporal rings, wrist jewelry, details of a widespread-type of belt, and necklaces made of beads. A characteristic sign is also the existence of pots deposited by the feet of the deceased.

In the central part of the region, namely in the basins of the Volga and its tributaries Tvertsa, T'ma, and Shosha, one can note clusters of the latest burials dated to the 12th and 13th centuries. Those burials typically produced fewer grave goods, such as bracelet-sized temporal rings or rings of average diameter. There are also many burials with no grave goods whatsoever, which can only be dated broadly between the 11th and the 13th century. Burial under mounds began in the 12th century. Observations made in Izbrizh'e show that the depth of the graves gradually increased from 0.2–0.3 m to 1.2 m. A few graves with skeletons in sitting position appear in the western part of the Upper Volga region, and are also dated to the 12th century (Struiskoe, Petrovskoe).

The clusters of chronologically different groups of burials in different parts of the Upper Volga region may reflect the settlement of different ethnic groups. The earliest burials (late 10th–11th century) appear in both the western and the eastern parts and are characterized by features apparently connected with the local Baltic and Finno-Ugrian population. Isolated burials of this early period have also been found in the center of the region. Burials dated between the second half of 11th and the first half of the 12th appear throughout the entire territory under discussion, and that is also true for 12th- to 13th-century burials. Features that may be associated with ethnic traits disappear from burials dated to this period, which are otherwise characterized by a remarkable uniformity in terms of grave orientation and burial dress, particularly the head-dress associated with female graves. During the later phase (12th–13th century) barrow graves become more common but, at the same time, there are visibly fewer grave goods. Unfortunately, almost nothing is known about rural burial grounds of the later Middle Ages in the Upper Volga region. Late medieval burials had fewer grave goods, much like those dated to the 12th and 13th centuries. It appears, therefore that during those centuries the transition was made from barrow burials to burials in flat cemeteries.

3 Methods of Research and the Structure of the Book

The examination of the grave goods allows for the identification of the main details of burial dress. The organic details of the dress, i.e. fabric, leather, and birch bark, have only been preserved in fragments and imprints on other items. They do not allow for the precise reconstruction of clothes. However the place of various dress details marks the parts of clothes that have not been preserved and allows for the formulation of hypotheses on their structure and origin. I have therefore used the method of identifying areas in each burial (Fig. 5), in order to associate them to specific elements of the dress. G. F. Nikitina used a similar approach for burials of 3rd- to 4th-century Chernyakhov culture.¹⁰³ The identified areas correspond to the main dress parts:

- zones 1, 11—headdress,
- zones 2, 3, 4, 5, 8, 9—clothes, including collar, breast, and belt areas,
- zones 6, 7—jewelry of wrists and hands,
- zones 9, 10—footwear.

According to the items found in each area, taking into account their function, one can define them as details of the corresponding dress parts. In addition, the location of artifacts in relation to each other has also been taken into consideration (for example, for temporal rings), as that provides additional information for the reconstruction of the way in which various dress elements were being worn, and of their general shape.

Well-preserved artifacts became the main materials for the present study. These are jewelry items and details made of metal, glass, stone, and other inorganic materials. The analysis of grave goods has showed a great variety of burial dress elements and has identified features of their place in the costume. At the same time, data sets on separate elements of dress are stressed in the studied material: female headdress, bead necklaces, details of the costume in the chest area, wrist jewelry, etc. Dress remains require special consideration. Through studying the structure of burial inventory I have revealed the existence of burials with and without dress remains. A number of cemeteries include only burials without dress remains (Map 1): Vaulino, Kamenka, Kidoml'ia-2, Klimovo, Mogilitsy-2, Rogovo, Svistunovo, Sukharino, Tikhmenevo, Troitsa, and Sholokhovo. For the study of dress assemblages, I have therefore selected materials from 80 sites.

103 Nikitina 1985.

The Main Characteristic of the Burial Dress of the Rus' in the Upper Volga Region

The characteristics of the burial dress on each of those 80 sites are presented in the Catalogue. The Catalogue consists of the text, containing the characteristic of dress, tables with data on the structure of the burial dress typical to each barrow group (Tab. 7–55), and drawings of dress reconstructions based on materials from the most informative burials (Fig. 19–204).

The barrow groups in the Catalogue are listed alphabetically. The figure given in brackets after the name of each site corresponds to its number on the distribution map of sites in the Upper Volga region dated between the late 10th and the 13th century (Map 1).

1 Dress Remains

Dress details made of textile, leather, fur, and birch bark are usually badly preserved on archaeological sites due to their organic origin. Even separate fragments, not to mention whole clothes, are rare and have therefore drawn the special attention of archaeologists. Despite the rarity of such finds, researchers have recently reconstructed extensive materials using various methods of on-site consolidation and preservation, and this has led to considerable progress in the analysis of organic materials. There are a large number of the studies devoted to weaving in various periods, including the early Middle Ages (9th to 13th centuries).¹

On the basis of the available experience in the study of organic finds, textile dress remains from burials of the Upper Volga were considered taking into account the following characteristics: state of preservation; material; weaving characteristics such as the character and density of interlacing; color and dye characteristics.

1 Nakhlik 1963, 228–313; Efimova 1966, 127–134; Levinson-Nechaeva 1967, 7–37; Saburova and Elkina 1991, 53–77; Fekhner 1973, 217–220; Fekhner 1993, 3–21; Fekhner 1999, 92–110; Iakunina 1940, 147–158.

As a result, the following set of features has been defined:

1. state of preservation
 - 1.1. fragment
 - 1.2. threads
 - 1.3. imprint
 - 1.4. decayed remains
2. material
 - 2.1. wool
 - 2.2. wool (warp) + flax (weft)
 - 2.3. silk
 - 2.4. uncertain
3. interlacing
 - 3.1. linen
 - 3.1.1. simple
 - 3.1.2. complex
 - 3.1.3. reps
 - 3.2. twill weave
 - 3.2.1. simple
 - 3.2.2. twill with zigzag pattern
 - 3.2.3. satin
 - 3.3. tablet-woven braid
 - 3.4. fringe
 - 3.5. woven cord
 - 3.6. nodes from threads
4. fabric density
 - 4.1. $5-12 \times 4-10$ on 1 sq. cm.
 - 4.2. $12-18 \times 10-15$ on 1 sq. cm.
5. decoration
 - 5.1. embroidery
 - 5.2. geometrical woven pattern
6. color
 - 6.1. certain
 - 6.1.1. red
 - 6.1.2. blue
 - 6.1.3. yellow
 - 6.2. uncertain
7. dye
 - 7.1. indigo
 - 7.2. purple

7.3. madder

7.4. uncertain

In this book I use data from visual and chemical analyses. There are also pieces of information available on fabric color from burials in Vorob'evo-1² (Mariia V. Fekhner's card file in the archive of the State Historical Museum), Ivoroskoe,³ Pekunovo-2⁴ (Fekhner's card file), Izbrizh'e, and Pleshkovo-1 (Alla K. Elkina's definition).

In order to obtain the maximum of information possible, various degrees of preservation of textiles have been taken into consideration among which fragments and imprints on other items. Large and well preserved fragments are, naturally, the most relevant. One should note that the vast majority of textile fragments from Upper Volga burials are of small size. No entire detail of a cut has been preserved, but the location of dress jewelry fragments and fasteners allows one to define their belonging to one or another dress part. The mineralized textile fragments on other items do not allow for the identification of the material, but they usually preserve the character of weaving interlacing.

The following categories of fabrics have been identified in the available material: wool, vegetable fibers, combined, and silk. It is also possible to discover types of interlacing: linen (simple, complex, reps), twill (simple, herringbone twill), samit, tapes, and tablet-woven.

According to their color characteristics, the studied fragments can obviously be included into the following two groups:

- textiles with defined color shades; one should note that many fragments have kept their color or shades of threads and patterns. Several dyes can be identified, such as purple, madder, and indigo. The analysis has revealed basic colors: red, blue, and yellow;
- textile of uncertain color.

It is known that colors change because of textile remains being buried for long periods in the soil. Nevertheless, shades of bright colors—red or dark blue—can still be seen on them. Besides, shades can sometimes reveal the color of woven patterns. The technology of dyeing was at that time quite simple. According to the scholars who have studied remains of medieval textiles from archaeological sites in Northern Europe, common plants were used for the

2 Fekhner 1973, 218.

3 Komarov and Elkina 1976, 220–228.

4 Komarov, 1972.

production of dyes: green was obtained from fir-tree needles and nettles, shades of red and orange from different types of madder etc.⁵ How textiles were dyed blue remains unclear. The dying content of indigo and woad (*Isatis tinctoria*) is approximately the same. Woad was most probably widely used in Europe in the Middle Ages, as it was cultivated until the 19th century. At any rate, *Isatis tinctoria* has been found in the ship burial in Oseberg (Norway).⁶

Written sources describe textiles of various colors used in the Rus'. Green, blue, and red clothes, as well as red, orange, green, and chartreuse embroidery threads are mentioned in birch bark letters from Novgorod. Of course, clothes made of undyed textiles were also worn.⁷

Among the available textile materials, geometrical woven patterns and embroidery samples have been revealed and considered.

For each of these remains it was necessary to consider the location in the burial. As a result, it was possible to assign various fragments to the corresponding dress parts.

The analysis dealt with 98 fragments of textiles from 80 burials found on 14 sites (Tab. 3). The most representative are the collections of fragments from Pleshkovo-1 (23 burials, 35 fragments), Izbrizh'e (19 burials, 20 fragments), and Berezovetskii (21 burials, 23 fragments). On most other sites, only one to five fragments are known from less than three burials per site. What follows is based on 71 fragments and 15 imprints of textiles. Separate threads were found in seven cases, in four burials—part of decay spots, together with jewelry.

In most cases (64 percent of the raw material for the production of textiles is wool (Fig. 6:1, 2, 4). Textiles made of vegetable fibers (flax, hemp) were found only in two burials. As a rule, such textiles quickly collapse in the soil environment and completely disappear. It is possible to assume that imprints on items can be remains of vegetable fibers. Remains of combined textiles, made with linen (usually weft) and wool (basis) threads have also been found. Finds of silk fabrics are rare. Only 7 fragments from 4 burials have been revealed. During the Middle Ages, silk was one of the key imports from Byzantium or the Caliphate, but was used only at the princely court and in the church. Cheap kinds of silk occasionally appear on rural sites. Silk decoration, for example, is known from cloth remains found on sites in Northern Europe.⁸ Dress decorations were made from both woven, figural bands and from strips cut out from larger pieces of silk. Silk cuts on strips were used for sleeves, hems, and

5 Hägg 1983, 316–350; Lehtosalo 1984.

6 Lehtosalo 1984.

7 Artsikhovskii 1969, 282.

8 Hägg 1983, 316–350.

collars. These strips could be decorated with embroidery. In the Upper Volga area there are single finds of silk, of various origin and use. Fragments of two-color silk (green ornaments placed on strips against a yellow background) and twill weave with a warp of thin, unspun yarn, have found in Vorob'evo. Fragments of yellow silk with a pattern consisting of red flowers (Fig. 6:9) have also been found there. According to Mariia V. Fekhner, that textile is of Central Asian origin.⁹ Similar silk fabrics were produced between the 7th and the 9th century in Zandana, near Bukhara, and were consequently known under the name "Zandanizi."

The fragment of headband from the Ivorovskoe represents a rare example of 12th- or early 13th-century Rus' sewing contains golden threads made of two-layer silk of bright crimson color (Fig. 6:10). Such a fabric was known as "samite" and was developed in the silk-weaving workshops of Byzantium and the Middle East.¹⁰ The fragment was found in Pekunovo-2 on the breast of the deceased, under some beads. It is a piece of fine silk textile of a plain weave upon which silk was sewed, most likely green, with a small rhombus pattern (Fig. 6:8; Color ill. 1).

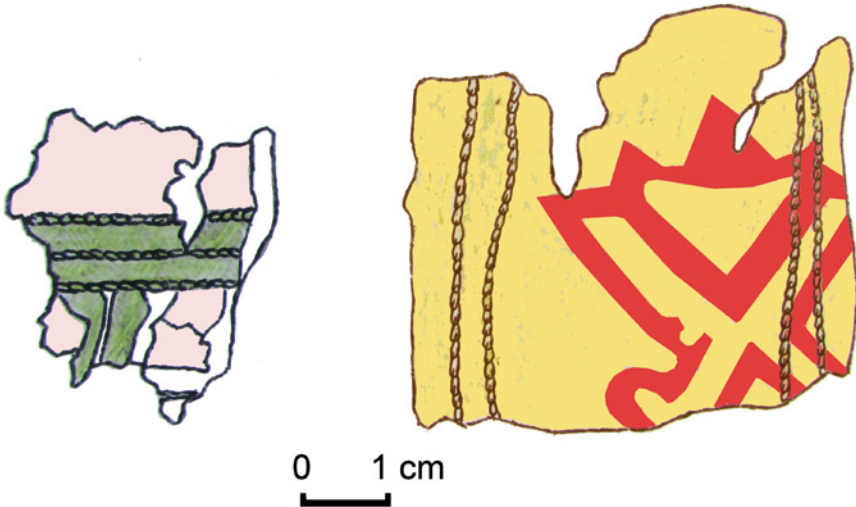


ILLUSTRATION 1 *Silk fragments from Pekunovo-2.*

9 Fekhner 1973, 217–220.

10 Komarov and Elkina 1976, 226–238.

Remains of birch bark have been preserved between two layers of fabric. The green textile is most likely a woven tape. It is sewed on a silk lining using a feather stitch. Three parallel seams have been preserved. Perhaps this fragment is from the covering of the edge of a neckline of a women's dress.

Research on the character of interlacing, decoration, color, and dyes has produced the most interesting results. The interlacing of the found remains can be characterized as follows: 21 fragments (22 percent) of linen weave, 15 fragments (15.7 percent) of twill weave, and 15 fragments (15.7 percent) of woven bands. Fringe remains (three cases), woven bells (one case), and woven cords have also been found (seven cases, 7.3 percent). Separate threads are recorded in seven cases (7.3 percent).

It is important to note that textile imprints on jewelry items and fasteners have only preserved traces of linen weave, generally from the inside of the artifacts. The twill weave is only encountered in the case of woolen and combined textiles. It should be noted that only textiles of the plain weave type and bands have been found with headdresses, and never twill weave. Thus, the fine textiles of plain weaving seem to have been favored for headdresses and rougher, of twill woven textile were used for clothes.

The comparison of various textile fragments has allowed for the identification of various types of clothes decoration:

- color woven pattern;
- woven tapes with a pattern;
- a type of decoration that can be defined as woven pendants (cords, a fringe, bells);
- embroidery.

Fabrics with a color woven pattern are recorded. Threads of warp and weft have different colors and through interlacing form a geometrical pattern. The found samples of *à-jour* (open-work) textiles draws one's attention. A checkered piece of textile was found for example in Izbrizh'e. Scholars such as Mariia N. Levinson-Nechaeva and Luiza V. Efimova believe that, those textiles were originally dense.¹¹ The holes were the result of the destruction of vegetable fibers, if the textile was combined, or of certain dyes, such as black. Such finds could be the remains of checkered textiles with multi-colored checks (known as "pestryad'" in Russian), which remained in use and weaving tradition in Russia until the early 20th century. In the case of the Izbrizh'e speci-

11 Efimova 1966, 128; Levinson-Nechaeva 1967, 7–37.

men, the checkered woolen textile was red in color. Checks that have not been preserved probably had some other color and were made of other materials.

Fragments of multi-colored twill have also been found. Interlacing red and yellow weft threads has generated slanting red strips on a yellow background. Samples of twill with weave are interesting ("fir-tree" and diamond patterns). The twill with zigzag pattern has analogies from burial sites in the Finno-Ugrian area, from the Baltic Sea to the Volga region, as well as from present-day Finland. Scholars believe this type of fabrics to be a characteristic marker of the Finno-Ugrian population.¹²

One of the most spectacular and interesting finds is the discovery of remains of woven multi-colored bands (Fig. 6:5, 6; Color ill. 2). Separate fragments allow one to define their production. Fragments with multi-colored woven patterns were found in burials from barrows 2, 9 (2), and 19 (1) in Pleshkovo-1, as well as 109 and 43 in Izbrizh'e. The geometric woven pattern consists of a mirror display on the seamy side of a tape. Thus, one can see that these models of tablet-woven bands are widely presented in ethnographic materials of cloth and weaving.

The width of these bands depended on the quantity of plates and threads used for the basis and varied between 1 and 5–6 centimeters. In burials, tapes are generally found in the areas corresponding to the collar, sleeves, and belt. Tapes were sewn to the edge of clothes. For example, in Blagoveshchen'e the sleeve made of fine woolen textile was sheathed by a narrow woven band (Fig. 6:5). It is possible that in certain cases the band could have been worn on the wrist separately, playing the role of a bracelet. Such type of decoration is known to Russian ethnographers as "zarukavya." From the 16th century onwards, the decoration appears in the written sources and during the 19th century it was widely spread in the northern provinces of Russia.¹³

One more type of decoration, namely woven pendants (fringe, cords, bells), is worth discussing. Woolen cords appear in most cases with metal stripes, in the breast area of the skeleton, and are commonly regarded as the remains of the decoration of braids ("nakosnik"). According to the ethnographic data, "nakosnik" is a detail of hairdress and serves for the decoration and fixing of hair in a braid. Tapes and cords interwoven into a braid could be used as a "nakosnik". Its ends can be decorated with bells and beads. Small fragments of "nakosnik" have been found and, in one case, (barrow 2 in Pleshkovo-1) an entire specimen (Fig. 6:3). The style of those woven pendants reminds one of

12 Efimova 1966, 134.

13 Sosnina and Shangina 1998, 82.

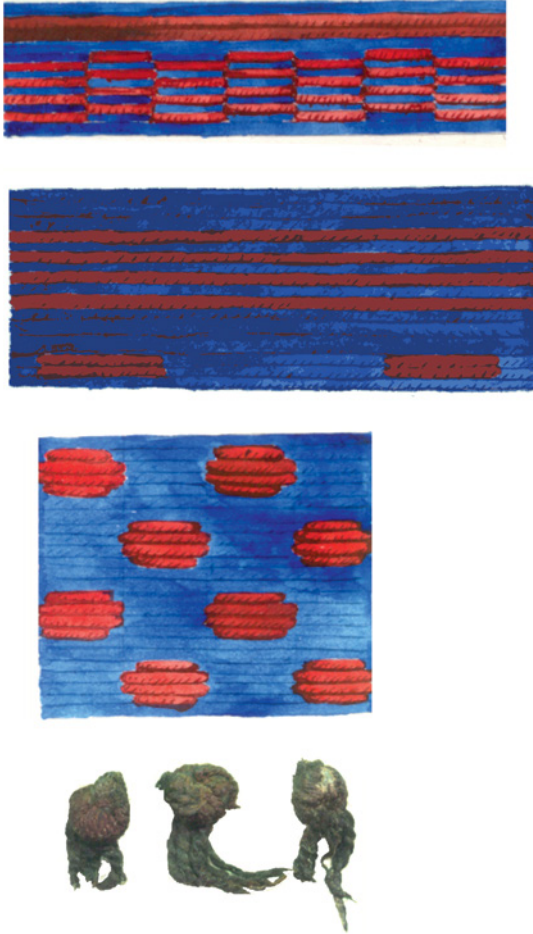


ILLUSTRATION 2 *Band ornaments and fringe bells from Pleshkovo-1.*

ornaments known from medieval cemeteries attributed to the Finns.¹⁴ At the same time, the decoration of braids, made of threads, is known from ethnographic materials. Depiction of such decorations can be seen in Rus' decorative art, mainly in icons.¹⁵

Another interesting find consists of woven multi-colored bells (blue-red) which were part of a headdress from Pleshkovo-1 (Fig. 6:7).

14 Voronina 1973, 47–55; Nikitina 2002.

15 Saburova 1978, 32–35.

One of the spectacular finds is pieces of embroidery. Among the considered materials, only two examples of Rus' embroidery have been identified as made with colored woolen threads, both from Izbrizh'e. One piece of Rus' embroidery by threads with a gold foil was found in Ivorovskoe.

Red woolen threads forming patterns have been found on fragments of textiles of linen weave from Izbrizh'e. One fragment is from a headdress (barrow 64) (Fig. 6:11), another from the neck area (barrow 47) (Fig. 6:12). The latter has an edge and is twice twisted. It may well be the top part of a dress (a collar). The embroidery was made by the small inclined stitches, by red woolen threads 10 mm thick. The red pattern allows one to consider three graphic motifs: a diamond, a cross, and probably the stylized image of a flying bird, or a flower. Fragments with similar embroidery of geometrical figures—a rhombus and a cross—have been found in burials excavated in Kharlapovo in the Smolensk region.¹⁶ The bird motif is often encountered in Russian traditional embroidery. Most interesting is the fact that the embroidery of a bird is executed by a small unilateral slanting stitches. In ethnographic materials it is rarely encountered and in the territory of the Tver region it has analogies only in the northern areas (Ves'egonsk), and only among the Karelian population.¹⁷

The forehead band found in a female burial from Ivorovskoe (Fig. 6:10) represents a rare example of 12th- to early 13th-century Rus' sewing. It is made of imported materials (Byzantine silk, gold threads) and pearls, using the technique of the embroidery forming the drawing on inner side. On the band, the composition of semi-figures of a saint with a halo, framed by arches, has been preserved. Similar compositions are known from burials excavated in Karashskii, in the Iaroslav' region). According to Alla K. Elkina, such pieces of Rus' sewing imitated ornaments of expensive, imported textiles.¹⁸

Several remains of leather (19 fragments) and fur—sheepskin (four fragments) (Tab. 4) have been found. The remains of leather belts (four fragments) (Fig. 6:13) and purses (five fragments) are from male burials. The fur clothes have also been found with males. The location of the sheepskin fragments in the burial shows that those clothes were worn with the fur on the inside. On one of the fragments of Pleshkovo-1, the loop from a skin has been preserved.

Remains of leather footwear were discovered in three burials. The leather sole found in a barrow 21 from Izbrizh'e was produced by rough household-based manufacturing of hides of small cattle.

16 Shmidt 1957, 214, fig. 29: 5–13.

17 Kalmykova 1995, 129.

18 Komarov and Elkina 1976, 230.

A few finds of leather footwear are known from female graves. In barrow 12 from Iagodino, remains of leather footwear covered the bones of the left foot. Next to them, in the area of one of the ankles, textile fragments have been found, probably from clothes. Thus, it is possible to speak about the existence of female footwear, perhaps something similar to leather shoes sewed from one piece of leather (“porshni” in Russian), and of quite long clothes worn with them.

Interesting materials were recorded as a result of the excavation of burials from the Troitsky XI section of medieval Novgorod, where remains of leather shoes have been found. They are made in the manner of modern slippers.¹⁹ Similar types of footwear have been found in urban cemeteries and may well have been footwear specifically designed for burial. Perhaps, the dead could be buried in braided or woven footwear. According to ethnographic data, most often the wicker or the woven footwear was used for burial.²⁰

Traces of decay, apparently from leather boots reaching to the middle of the shin have been found in a male burial in barrow 1 from Ivorovskoe (see the Catalogue: Ivorovskoe). Finds of shoe rings for tightening of thongs under a knee also testify, indirectly, to the character of men’s shoes.

As a result of studying the organic materials from the burials of the Upper Volga area dated between the 10th and the 13th century, one can note that the remaining fragments allow sometimes for the presentation of rather complete elements of the dress in some cases, such as belts and headdress. The study also gives an idea of the range of materials and methods of dressing.

Several burials contain assemblages of textile materials, varying in quality and location in relation to the skeleton that make possible the presentation of the structure and design of clothes. So, for example, fragments of woolen cloth (“pestryad’”) in red and probably a dark color and a piece of fine, probably undyed woolen fabric and woven bands with a red-blue-yellow pattern have been found in barrow 109 from Izbrizh’e. In this case, the clothes of the buried woman consisted, most likely, of a thin, sleeved shirt (in Russian, “sorochitsa”) with a collar decorated with a color band, and a skirt, most likely a “poneva” (Color ill. 3).

Such sets of clothes made of materials of different origin lead one to the conclusion that both daily (“common”) and expensive (“ceremonial”) clothes could be, and were most likely used for burial. Besides, similar sets testify to the complicated process of the formation of Russian traditional dress which acquired dress elements from different ethnic groups.

19 Pezhemskii 1998, 138–153.

20 Zelenin 1991, 347.



ILLUSTRATION 3

"Poneva" from Izbrizh'e, barrow 109. Reconstruction by Irina Morozova.

2 Female Dress

A great number of grave goods in female burials consist of dress accessories. According to sets of items, the following parts of a women's dress were defined:

- headdress with temporal rings, various pendants, head nimbuses, a rigid basis, and head covers, preserved as fragments of textiles, skin, and birch bark;
- women's dress preserved as remains of textiles and jewelry items: neck rings, beads, pendants, buttons, fibulae, and other artifacts;
- decorations of the hands: bracelets and finger rings;
- footwear items preserved as leather fragments.

The separate elements of a dress can be identified through the analysis of items and their location in burials. Headdresses and breast jewelry are the most frequent dress details found. They are recorded in 92 and 75 percent of all female burials, respectively. Wrist jewelry items (51 percent of burials) are less widespread; costume details in the belt area have been preserved in 28 percent of burials; while finds of footwear (Tab. 2) are rare.

2.1 *Headdress*

Elements of headdresses were identified in 92 percent of the studied burials of the barrow groups of the Upper Volga basin (i.e., 416 burials). On the basis of these elements it is possible to distinguish the following types of head jewelry and headdress details. First, there are temporal rings of various forms (Fig. 7, 8):

- bracelet-sized temporal rings: with one tied end (Fig. 8:1), with two tied ends (Fig. 7:1), with close ends (Fig. 7:8), with turn-up ends (Fig. 9:1), with S-shaped ends (Fig. 8:4), and socketed (Fig. 8:3); among them one can distinguish among rings with large (5–11 cm) and average (4–5 cm) diameter;
- small temporal rings, 1–3 cm in diameter: with closed or open ends (Fig. 7:3), with turn-up ends (Fig. 7:4); with tied ends, and socketed;
- temporal rings with beads: nodular (with two and three small knots) (Fig. 8:2), with smooth hollow beads (Fig. 7:5), with granulated beads (Fig. 7:7), with filigree beads (Fig. 7:9), and with strung glass beads;
- shield-like temporal rings: with rhomboid and oval flaps, and with flap and tied ends (Fig. 7:10);
- radial temporal rings (Fig. 7:6);
- temporal rings with trapezoid blades: the early type (11th century) (Fig. 8:6) and the type of the 12th–13th centuries (Fig. 8:5).

Temporal rings are the most often encountered among headdress jewelry items (290 burials, 96 percent of headdress sets, 78 percent of female burials with dress details). In some cases they were attached to pendants or the headdress by means of hairpins (Fig. 9:2, 3).

One more element of a headdress are the diadem made of metal spirals and plates (Fig. 9:1), metal plate (Fig. 9:4), woven, or made of leather. In addition, the remains of braid decorations were found: from woolen cords, decorated with metal tubes and bells. Sometimes the headdress was decorated with beads. Fragments of textiles, skin, birch bark and the hair remains allow for the partial reconstruction of the character of headdresses found in Upper Volga burials.

The frequency with which headdress jewelry and details appear in burials can be summarized as follows. Bracelet-sized temporal rings are the most widely found in the territory of the Upper Volga. They are encountered in 52 percent (220) of female burials with headdress details. Among them, temporal rings with tied ends prevail. Temporal rings of small diameter (in comparison to the bracelet-sized ones) were found in 39 percent (165) of the burials. The proportion of temporal rings with beads is small—they were only found in 40 female burials that represent 9 percent of all female burials with headdress details. Among the rings with beads, those with one to three smooth hollow beads prevail. Shield-like temporal rings, radial, blade-shaped, and socketed temporal rings, and also hairpin brackets, braid decorations, and various pendants are seldom encountered as part of female headdresses in the Upper Volga area (from two to eight burials; 0.5–2 percent). Groups of burials with spiral nimbi consist of 20 burials (5 percent) and those with lamellar metal nimbi consist of ten burials (2.5 percent).

Researchers have already studied various options of the location of temporal rings in burials. Mariia A. Saburova has developed the methods of reconstructing headdresses based on materials from Rus' archaeological sites of the Vologda region.²¹ The field documentation of archeological excavations of sites in the Upper Volga area allows one to consider and analyze the features of temporal decoration sets. In female burials of the Upper Volga basin, the following options for the location of temporal rings have been identified:

by the skull (Fig. 10:A):

1. on the temples ("high") (Fig. 10:1);
2. about the ears, by the lower jaw ("low") (Fig. 10:2);
3. in other places, not at the temples (on the frontal lobes, under the skull) (Fig. 10:3).

relative to each other (Fig. 10:B):

1. vertically along the face (Fig. 10:4);
2. one on the other, closely together (Fig. 10:5);
3. inserted in each other (Fig. 10:6).

Besides, options of a joint arrangement of jewelry items and the remaining soft parts of headdresses in the form of textiles, skins, birch bark, and also entire hairdresses (Fig. 10:7) were considered. As a result of these surveys, the following options of wearing temporal rings are reconstructed:

²¹ Saburova 1974, 85–97.

- 1) interwoven in the hair, vertically, from temple level to the chin (Fig. 11:1);
- 2) attached to a band or inserted in each other, hanging down along the face (Fig. 11:2; Color ill. 4); it is logical to assume that, through the top rings, they were fastened to the headdress.
- 3) about the ears; in these cases the hairdress is restricted to a loop, probably, covering the ears (Fig. 11:3);
- 4) in the ears (Fig. 11:4);
- 5) attached to a headdress base in horizontal position, in some cases with the aid of metal hairpin brackets (Fig. 11:6);
- 6) at the same time on the temples and about the ears (Fig. 11:5).



ILLUSTRATION 4 *Headdress and breast ornaments from Izbrizh'e, barrow 109.*

It is possible to assume that the third way, when temporal rings were fastened at ear level, is to be related with closed types of headdresses. The first way, most likely, assumes a headdress in the form of a crown or a headband. It is difficult to connect other ways of wearing temporal rings with certain types of headdresses.

The different types of female head jewelry are unevenly spread in Rus' burials in the territory of the Upper Volga basin (Map 2). Bracelet-sized temporal rings were found over the entire territory under analysis. Finds of small temporal rings focus on sites from the eastern part of the Upper Volga area (Pleshkovo-1 and 2, Glinniki, Zabor'e, Zagor'e, Kidoml'ia-1, Vorob'evo-2, Pekunovo-2, and Sutoki-1 and 2). Single finds of socketed temporal rings were found there. Finds of shield-like temporal rings have been recorded in the following sites—the Berezovetskii necropolis, the burial sites of Bol'shaia Kosha, Blagoveschenie, Khilovo, Besedy-2, Vorob'evo-2, and Pleshkovo-1, i.e. throughout basin of the Upper Volga. Radial temporal rings and temporal rings with trapezoid blades were found in the South and the East of the Upper Volga area. The radial rings found in burials from Pekunovo-2 belong to rings of the "Kvetun' type" which, according to researchers, were a characteristic decoration of the Severyane tribes living in the basins of the middle reaches of the Desna and in the upper reaches of rivers Oka and Seim. These tribes were in close contact with the tribes of Radimichy and Viatichi.²²

Finds of temporal rings with trapezoid blades are concentrated in the basins of rivers Vazuza and Shosha (Vysokino, Beskovo, Glinniki). It should be noted that among the temporal rings found there is only one find (Glinniki, barrow 12), which according to Tatiana V. Ravdina is a ring temporal rings with trapezoid blades of early type,²³ while according to Evgenii A. Shinakov, it is a radial ring with a drop-shaped end.²⁴ Tatiana V. Ravdina has determined a chronological framework for such temporal rings; mid-11th century or the beginning of the second half of that century. This type of rings is not connected with the later rings with trapezoid blades of Oka and Moscow, and in form are closer to radial temporal rings.²⁵ Evgenii A. Shinakov considers them to be accessories most typical for the Radimichy.²⁶ The temporal rings

22 Solov'eva 1978, 178; Shpilev 2005, 205–207.

23 Ravdina 1975, 218–223.

24 Sinakov 1980, 110–127.

25 Ravdina 1975, 223.

26 Shinakov 1980, 124.

with trapezoid blades found in Beskovo and Vysokino belong to the type of Viatician rings of the 12th–13th centuries.²⁷

Temporal rings with beads were found in a large number of burials from the Berezovetskii necropolis, in the barrows groups of Izbrizh'e, Pekunovo-2, Pleshkovo-2, Vorob'evo-2, Posady, Kidoml'ia-1 and 3, Zabor'e, Tukhin', Mikhailovo (Prudovo), and Shitovichi-1. The sets of head ornaments in Pekunovo-2 consisted practically only of temporal rings of the small diameter, and temporal rings with beads, including the filigree rings (so-called "Kiev type"). In this regard the headdress from Pekunovo-2 is similar to the female attire from the Vladimir barrows for which temporal rings with beads are also characteristic.²⁸ Finds of radial, blade temporal rings and rings with beads allow one to conclude that the population of the Rostov and Suzdal lands, that could have also included people from the Southern Russian territories, took part in the settling of the Upper Volga basin, along with natives of the Smolensk and Novgorod land, during the 11th–13th centuries.

The originality of head ornament sets in individual burial assemblages is noticeable (see the Catalogue). Head nimbus with spirals and plates are characteristic, for example, for the Berezovetskii burial site. The female attire from Pleshkovo-1 and Pekunovo-2 included only temporal rings of small diameter. In Pekunovo-2 there were rings with granulated and gilded filigree beads. However, in most burial sites of the Upper Volga basin, headdresses with bracelet-sized temporal rings still prevail.

For the majority of burials, the exact location of the temporal rings remains unknown, but, apparently, they were mostly worn in the "vertical" way, i.e. attached to a band or passed through each other and suspended along the face. In general, the attire with such a location of temporal rings is reminiscent of headdresses with "ryasna," known from Rus' hoards and burials in urban cemeteries. "Ryasna"—temporal pendants—were widely adopted by members of the princely and noble class. The custom of wearing temporal pendants and attaching temporal rings to bands is characteristic of many ethnic groups.²⁹

Different numbers of temporal rings were often flanking the face or rings were only placed on one hand. For example, the nodular hairpin handle and small temporal rings found in barrow 134 of the Berezovetskii cemetery were only by the left temple. In the Berezovetskii and Izbrizh'e cemeteries, archaeologists have found burials with three temporal rings on one temple. There are burials with one temporal ring on the forehead or above the skull. Similarly

27 Ravdina 1968, 137.

28 Sedov 1982, 190.

29 Sedova 1981, 17; Zhilina and Makarova 2008, 143–147; Zhilina 2002, 49–53.

asymmetric attires could have been just as frequent as attires in which the temporal jewelry was symmetrically placed. It is also possible to assume that the asymmetrical sets were connected to the ritual value of the burial dress. The “missing” jewelry was perhaps kept by family members, or, on the contrary, the burial attire was supplemented by an additional “burial gift.”

Unfortunately, it is difficult to reconstruct the form of the solid base of headdresses, but one may assume that two main types of attire were established in the 11th century—opened and closed—and that their forms were traditional for Russian costume. The open attire refers to wearing a headband or a diadem. While the latter may have been worn by maidens, the closed attire hid the hair completely and was an integral part of the dress of married women. According to ethnographic data, the closed attire consisted, as a rule, of several parts, possibly a hat “volosnik,” a solid base, and a head cover. The quantity of details in composite attires could vary. It is interesting to note that written sources contain some terms designating female headdresses or their parts: “ubrus,” “chelo,” “povoyets,” and “privitka.” This number of terms quite thoroughly characterizes the structure of women’s headdress. All these elements, despite their fragmentary state of preservation, can be identified in archaeological materials and the remained samples of Rus’ clothes.³⁰ Besides, almost all terms are also known from ethnographic and written sources. The “chelo” or “ochelye” was the front, towering above the forehead part of a headdress. “Povoyets” (“povoynik”)—the soft cap—was the lower part of a headdress dress up under a “kokoshnik” (Color ill. 5), a “soroka” (Color ill. 6), or an “ubrus.” “Ubrus” is the cover part of a headdress, placed over its basic elements.³¹ “Kokoshnik” and “soroka” are the well-known types of Russian traditional headdress known from the 18th and 19th centuries.

The materials of the Sukhodol (Kholmovo) barrows in the Rzhev district are especially prominent, as unique bronze head figured plates decorating the front part of a headdress have been found (Fig. 11:7). This headdress is shaped like a crown or “coruna”—the girls’ headdress in the 18th–19th centuries. The attire of this latter period was produced from birch bark or dense cardboard glued on canvas, decorated with bugle, pearls, braids, or color embroidery. It was used in the 19th century generally as a wedding and festive headdress. Bracelet-sized temporal rings were attached at the temples to the solid base of the headdress in burials from the Sukhodol (Kholmovo) barrows. The headdresses there were apparently covered by the “ubrus.”

30 Efimova, Aleshina, and Samonin 2000; Elkina 2003, 45–90.

31 Sosnina and Shangina 1998, 221–223, 326; Stepanova 2010, 84–92.



ILLUSTRATION 5 Headdress “kokoshnik” from the Tver province. 19th century.



ILLUSTRATION 6 Headdress “soroka” from the Tver province. 19th century.

In the 18–19th centuries the “kokoshnik” was one of the most widespread types of a headdress in Russia (Color ill. 5, 6). It was mainly an attire of the married woman³² though the high festive attire of maidens could be also called a “kokoshnik.”³³ During the wedding ceremony the “kokoshnik” which

32 Sosnina and Shangina 1998, 117.

33 Kirsanova 1995, 133–135.

completely covered the hair replaced the open wreath of the maiden. The elegant headdress was very similar to a crown, and was clearly employed as a symbol of glorification of the woman.

Closest to the idea of a “kokoshnik” known from ethnographic reports are diadems, of which whole specimens and fragments are known from hoards, excavations in the urban centers of Rus', and from 11th- to 13th-century burials. The diadems found in the Sakhnovka (Fig. 12:1) and Kiev hoards were made of gold plaques decorated with enamel. They have been interpreted as pieces of the wedding attire (Fig. 12:2), possibly predecessors of the wedding wreaths of the 16th to 17th centuries, and of the traditional “karuna” of the 18th and 19th centuries.³⁴ Simpler diadems made of metal plaques have been found on both urban and rural sites in northwestern, northeastern and southern Rus'. The headdress from a grave inside the Sts. Boris and Gleb Church in Novgorod has a raised part in the center, and consists of metal plaques (Fig. 12:3).³⁵

Finds from barrows prove that a headdress with a towering forehead part was used in the environment of rural people of Old Rus', as illustrated by specimens found in Novinki 1 (Fig. 12:4), Sukhodol (Fig. 12:5) and Bol'shaia Kosha (Fig. 12:6). It is important to note that there is a great variety in terms of form, height of the forehead part, and the combination of materials used for decoration. It is possible that specimens found on rural sites imitated those found on urban sites. This is substantiated by the replacement of the “ryasna” (the long temple suspension brackets) with the temporal rings that were vertically fastened to the headdress, one below the other on a band. Such an imitation of the “ryasna” is recorded on many rural sites, but also on some finds from urban cemeteries dated between the 11th and 13th centuries.

It is also possible that the traditional Russian “kokoshnik” with a high blade originated in the headdress of the Rus' period. Most diadems dated between the 11th and 13th centuries are not similar to each other in minute details. However, they all have a higher forward part. The towering part of the headdress was decorated with metal details. Between the 15th and the 19th century, metal details were replaced by glass beads and semiprecious stones. Adorned with golden and silver embroidery, often with flower motifs, this became the traditional Russian headdress well into the 18th and 19th centuries.

It is difficult to connect certain ways of wearing temporal rings to certain types of headdresses. One can only assume that in maidens' dress the temporal rings could be woven into the hair, while in the case of married women they were attached to bands from the outer side of the headdress.

34 Zhilina and Makarova 2008, 39.

35 Saburova 1997, 98, tab. 66: 14.

As already noted, except for temporal rings, beads and pendants could be a part of headdresses. There are cases in which numerous beads are found scattered around the skull bones. Similar cases are known from burial sites in the areas of Vologda, Smolensk, and Moscow.³⁶ Archaeologists have associated such a peculiar location of beads with the wearing of head scarf covers.³⁷ Scarves could be also embroidered with plaques and they could be worn over the head and shoulders, reaching the middle of the back or the belt. Such scarf-type covers can be reconstructed on the basis of materials from the burials of the Berezovetskii cemetery and the Pekunovo-2 and Izbrizh'e barrows. It is possible that in those cases the head cover can be considered an element of the burial headdress. The custom of burying women with such covers is well-known from 19th–20th-century ethnographic reports.³⁸ Burial head covers of the 11th–13th centuries are known from finds in Minsk and in the Vologda region.³⁹

2.2 *Neck, Breast and Belt Ornaments*

Rus' women's dress included, besides the headdress, a complex of breast and neck ornaments and fasteners. Various items and methods were used in decorating the top part of a dress: necklaces made of beads, neck-rings, various pendants, embroidery and clothes fringing. Neck and breast jewelry, along with headdresses, is the steadiest detail of women's burial dress in the Upper Volga area—it is characteristic for 76 percent (346) of burials attributed to women.

Gold foil covered glass beads were found in 154 burials (84 percent of the burials for which the material and color of beads can be identified) and they are the most widespread type. All other kinds of beads are much rarer. Carnelian beads (found in 52 burials) and silver-plated beads (in 49 burials) are approximately equally popular choices. Among the glass beads, blue ones are the most often encountered (in 50 burials, representing 27 percent of all burials for which the material and color of the beads can be identified). White, red, green, and yellow beads are even rarer (found in 26, 18, 12, and 29 burials, respectively). Other varieties are only found in 0.5–15 percent of cases. Silver beads have been discovered in 27 burials (15 percent) and rock crystal ones in 21 (12 percent). Among the least frequent types of beads are amber (in eleven burials), amethyst (four burials), and aquamarine (one burial).

36 Saburova 1974, 85–97; Saburova 1988, 266–271; Sedov 1994.

37 Saburova 1974, 90 and 94.

38 Zelenin 1991, 347.

39 Saburova 1974, 90; Saburova 1988, 269–270.

The quantity of beads is important in studying and reconstructing breast ornaments. The number of beads is known from 169 female graves. Other essential indications are the location of the beads and other breast ornaments in burials, their position in relation to each other, and other dress details such as:

1. the ways of combining beads in necklaces based on their color, material, and size;
2. the ways beads were worn (in necklaces or sewn on clothes);
3. the functional role of the beads (as buttons or as decoration);
4. the ways in which pendants were worn and their inclusion in certain parts of the dress.

Undoubtedly, there were various ways of combining beads in necklaces, based on their color, material, and size. According to color, one can identify several variants of beaded necklaces: 1) monochrome; 2) with beads of one color grouped in one part of the necklace; and 3) with beads of various colors alternated.

Monochrome necklaces have been preserved in a number of burials, and they are most often yellow, blue, or white. Such a principle of combining beads can be noted not only in the case of sets made of beads of a single type (for example, gold foil glass), but also in assemblages consisting of beads made of different colors and material. Some monochrome bead strings could have been worn together (Fig. 13:4). In a number of burials (such as Bol'shaia Kosha, barrow 21(1) and Izbrizh'e, barrow 88) separate threads have been accurately recorded, with beads lying in two or three rows. Monochrome necklaces were found in all barrow groups.

In some cases, necklaces made of beads of one color are grouped as a part of one string. For example, in barrow 65 from Izbrizh'e, a small red beads (made of cornelian) were grouped in the center, while another part of the necklace is made of yellow (gold foil glass) beads (Fig. 13:6). Similar cases have been revealed in the Berezovetskii necropolis and in Pekunovo-2. It is possible that the principle of connecting beads of one color worked in cases when beads made of various materials were close to the same basic color, such as for example carnelian and red glass (Izbrizh'e, barrow 94).

The principle of alternating diverse beads was also used. A few beads of one color were, for example, evenly distributed in largely necklaces. In barrow 14 from Bol'shaia Kosha, large yellow beads were evenly distributed among small blue beads (Fig. 13:7). The alternation of more than two types of beads is

also recorded. Such a principle of composition is reconstructed on the base of materials from burials in Izbrizh'e and Pekunovo-1 (Fig. 13:5, 10, 13).

One should especially note that stone beads found in burials—made of aquamarine, amethyst, rock crystal, and carnelian—occupied, as a rule, the central place in necklaces (Fig. 13:8). Such beads appear to have had special value. It is interesting that amber was sometimes submitted to heat treatment in order to imitate carnelian.⁴⁰ Amber beads imitating carnelian have been found in the Upper Volga basin in Izbrizh'e, Pleshkovo-1, and Berezovetskii.

Special color combinations in bead necklaces are characteristic for each cemetery. Prevailing colors can be identified in large burial assemblages. Thus, for the necklaces of the Berezovetskii and Pekunovo-2 barrows, yellow or combinations of yellow and white are characteristic. Yellow and white beads were equally popular in Izbrizh'e, but red ones are also widespread, as well as combinations of those colors. Blue and yellow beads are characteristic for Pleshkovo-1. Combinations of yellow, white, and blue beads were most often used in necklaces from burials in Zabor'e, Zagor'e, and Glinniki.

In some necklaces, beads of one color are grouped as part of one string. For example, in barrow 65 from Izbrizh'e, a small quantity of carnelian beads is grouped in the center of the necklace, while another part is made of yellow gold foil glass beads (Fig. 13:6). Similar cases have been revealed in Berezovetskii and Pekunovo-2. It is possible that the principle of connecting beads of one color also applied when they were made of various materials, but were similar in color; carnelian and red glass beads were associated, for example, in barrow 94 from Izbrizh'e.

Neck-rings (torcs) were found in 16 percent of female burials with costume details. They were most often discovered in Pleshkovo-1; second in the number of burials with such finds are the cemeteries in Izbrizh'e, Sukhodol (Kholmovo), and Berezovetskii. Among European 10th-century dress accessories, one can find torcs with additional rings, beads, and pendants. Rings, amulets in the shape of a hammer, attribute of the Northern god Thor, and other pendants were attached to the torcs found in Gnezdovo.⁴¹ In Pleshkovo-1 a constant dress detail consists of triangular chiming pendants suspended on wire neck-rings (Fig. 13:3). Coin-pendants and bells were also attached to torcs. Similar cases of wearing pendants and beads strung on torcs have been recorded in Pleshkovo-1, Pekunovo-1, Posady, and Berezovetskii.

Pendants were found in 211 assemblages of women's dress from the Upper Volga basin (about 50 percent of all female burials with details of burial dress

40 Shapovalov 1988, 113.

41 Novikova 1991, 175–199.

investigated in this region). The following types of pendants have been identified: 1) round pendants and coin-pendants (Fig. 14:8–14); 2) chains with and without pendants, such as animal teeth and bones, knives, zoomorphic pendants (so called “horses” of the Smolensk type), and bells (Fig. 14:16); 3) bells (Fig. 14:1, 2); 4) crosses (Fig. 14:3, 4); 5) crescent pendants (“lunnitsa”) (Fig. 14:15); 6) chiming pendants (Fig. 14:17–19, 21–24); 7) trapeze-shaped pendants (Fig. 14:5–7); and 8) and trefoil pendants (Fig. 14:20).

There are several locations of pendants in burials: a) in the neck and breast area; b) in the belt zone; c) in the area of the hands; and d) about the head.

Round pendants and pendant-coins were found in 21 percent of women's dress assemblages (Color ill. 7). A single item was found in most cases, but there are also 2 to 13 specimens as part of one costume complex. 146 round pendants and 104 coin-pendants have been found. It is possible to distinguish between round pendants with cast decoration (49 specimens) (Fig. 14:8, 9, 14), crescent pendants (9 specimens) (Fig. 14:10), specimens made of a thin plate with stamped ornaments (Fig. 14:12), geometric patterns (28 specimens), or imitating inscriptions on eastern coins (33 specimens) (Fig. 14:13). 27 pendants do not fit into in any of this categories. Among the coin-pendants, the largest group consists of Islamic dirhams (56 specimens) (Fig. 14:11), but there are also many West European coins (45 specimens). In one case, a Byzantine



ILLUSTRATION 7 *Necklace from Izbrizh'e, barrow 94.*

miliaresion was used as pendant. Practically in all cases such pendants were included in the structure of necklaces together with beads. Necklaces including between five and twelve coin-pendants, without beads, have also been found. As for the ways in which they were fastened, it is usually difficult to identify if they were included in one or several rows. In this respect, the burials from Blagoveshchen'e and Gorbunovo (Rzhev district of the Tver region) are of special interest. The field documentation of these excavations allows for the identification of an arrangement of pendants in two circles, with five to seven pieces in each one of them (Fig. 131). Such a way of wearing round pendants is characteristic of Estonian national costume⁴² and North Russian female costume between the 18th and the early 20th centuries.⁴³ The suspension of round pendants on neck-rings and chains is also attested. Round pendants and pendant-coins were widespread in the entire territory of the Upper Volga basin. At the same time, it is possible to mark out features of use of this type of pendants. Beaded necklaces with one pendant-coin are characteristic for women's dress in Pekunovo-2, Glinniki and Pleshkovo-1. In burials from Izbrizh'e, Vysokino, Blagoveshchen'e, and Berezovetskii one finds necklaces with five to twelve pendants. Round pendants appear in between 5 and 25 percent of all burial assemblages.

The independent wearing of bells is recorded in 20 percent of all dress assemblages, most often one or two specimens. Between 3 and 33 bells were occasionally part of the same dress. Out of 271 items, 75 percent are bells with cross-shaped slots. Only 6 percent are bells with linear slots and three relief strips. Another 19 percent consists of bells of unidentified types.

In 58 percent of the cases the bells were set down in the area of the breast, including the shoulders, and were part of necklaces.

In 40 percent of all cases, bells were found in the belt zone. There are also eight cases of bells being worn both on a belt and in the breast area. Assemblages in Khilovo make it possible to reconstruct the dress with which three pairs of bells were fastened with rings set down in the hands of the buried woman, and, perhaps, decorated the edges of her sleeves, or were attached to bracelets made from organic material. In general, in women's dress from the Upper Volga, bells were more often used as independent jewelry; they are rarely found as pendants suspended on chains. They were sewn on clothes, as one can infer from their discovery together with threads. In some burials, it is possible to assume that the bells could have fulfilled the function of buttons, clasping a collar, for example. There are some cases when 2 to 3 bells were

42 Laul 1986, 190–207.

43 Maslova 1987, 159–191.

strung on rings. They were attached in such sheaves to the shoulders or a belt. Symmetric pairs of bells on the shoulders were found in the burials of Bol'shaia Kosha, Glinniki, and Sukhodol. In Glinniki the lines of bells decorate, apparently, a collar and a belt of the outerwear. Similar finds allow one to assume that this was the garment with the belt and the wide cutout for the head. This type of dress looks like the traditional tunic-style Russian dress called "sarafan". Costume assemblages, plentifully decorated with bells, were found in the western and eastern parts of the Tver region.

Chains were discovered as a part of 9 percent of costume assemblages, usually found singly. In most cases pendants of various types were attached to these chains: knives (16 cases), bells (three cases), drilled animal bones (three cases), zoomorphic pendants of Smolensk type (three cases), pierced animal teeth (three cases), pieces of chains of different variants (three cases), molluscs (one case), coins (one case), and pendants with two pairs of horse heads turned in different directions (one case). Pendants on chains could have been worn in the following combinations: a) bells and knives; b) knives and zoomorphic pendant of Smolensk type; c) knives, zoomorphic pendants, and drilled animal teeth and bones. It is to be noted that both tiny knives and working knives of actual size were attached to chains. Practically in all cases the chains were attached to the shoulders. Decorations of this type have been encountered over the entire territory of the Upper Volga. The horizontal wearing of chains has only been recorded in two cases.

Chiming pendants were found in 7 percent of the assemblages of women's dress, usually a single specimen, or two, three, four specimens when worn independently. The chiming pendants from female burials in the Upper Volga basin can be divided into the following types:

- bronze cast jewellery with spiralic elements and additional suspension brackets, characteristic of the Finno-Ugrian tribe of the Meria (so-called "Meria-style" jewelry), including: a) triangular frame pendants (Fig. 14:18), b) pendants in the form of finger rings (Fig. 14:17), c) lamellar ridge pendants (Fig. 14:23), d) flat, wattle-like "horses" (Fig. 14:21), and e) pendants of individual types (Fig. 14:22);
- hollow, including: a) "horses" (Fig. 14:24); and b) "ducks";
- flat, including: a) "ducks"; b) "horses", and c) "rooster heads" (Fig. 14:19).

The "Meria-style," chiming pendants are concentrated in the eastern part of the Upper Volga (Pleshkovo-1, Pekunovo-1, Vyrkino-7, Kashin, and Posady). The most numerous flat and hollow pendants in the form of "horses" and "ducks" were found there (Kidoml'ia-3, Mokrye Pozhni, and Vorob'evo-1). The burials

from Pleshkovo-1 are the best studies of all and they support the conclusion that the population from the area of Meria was a consistent part of the community in Pleshkovo. Apparently, the local Baltic and Finno-Ugrian people played an essential role in the formation of the Rus' population in this region of the Upper Volga and they have kept their traditions in dress decoration.

Crosses were only found in 3 percent of dress assemblages, always found singly. Five crosses are of the "Scandinavian" type—with the extending ends terminating in three drops of false granulation—occurring in the 11th century. Three more specimens can be identified as crosses with the rough cast image of the Crucifixion, also dated to the 11th century. One cross has rounded ends with traces of enamel at the intersection of the cross arms. Two crosses with spherical ends and diamond-shaped expansions in the center can be dated to the second half of the 13th century or the early 14th century. They were found in burials from barrows, as well as in the flat cemetery excavated in Pershino. A single engolpion (pectoral cross) with the engraved depiction of the Crucifixion was found, dated to the early 12th century (Fig. 14:4). In all these cases the crosses were found in the area of the breast or of the neck in assemblages of breast ornaments. It should be noted that crosses were not only added to the structure of necklaces made of beads and other pendants, but were also sometimes separated from other components of necklaces and were probably worn on a separate thread. This is attested by the arrangement of the details of breast necklaces found *in situ* in burials of Bol'shaia Kosha and Pleshkovo-1; there the crosses were lying separately from the beads, neck-rings, and other jewelry items (Fig. 13:2). One may say that practically in all cases the crosses took the central place in breast necklaces. In burials from Pershino and in barrow 8 from Izbrizh'e, crosses were the only grave goods. Most likely, they were actually pectoral crosses, and probably not decorations of the burial dress.

Crescent pendants ("lunnitsy") are, like crosses, relatively rare ornaments in the Upper Volga region. Crescent pendants were a part of only 2 percent of assemblages of women's dress. Among them, eleven specimens belong to the type dated to the 12th–13th centuries, five to the closed type, dated to the same period, and only three belong to the early type, dated to the late 10th and the 11th century. In all cases the "lunnitsy" were part of breast necklaces, together with beads. Usually there is only one specimen per grave. Finds of "lunnitsa" pendants are known from the western and southwestern part of the territory under consideration.

Trapeze-shaped pendants were only recorded in 2 percent of the assemblages of women's dress. It is possible to distinguish the following types: 1) in the shape of "ducks feet" (Fig. 14:7); 2) in the form of high triangles,

ornamented; 3) in the form of high triangles, smooth (Fig. 14:6); and 4) Trapeze-shaped suspension brackets with image of trident (in Russian historiography so-called “signs of the Rurik dynasty”)⁴⁴ (Fig. 14:5). In two cases it is possible to assume that trapeze-shaped suspension brackets were used as part of head-dresses. One was sewn on a head cover together with beads (Berezovetskii) and another was attached to the top part of a headdress (Izbrizh'e). In two assemblages the trapeze-shaped suspension brackets probably decorated edges of sleeves and of a belt (Bol'shaia Kosha, Berezovetskii) (Fig. 47). Trapeze-shaped suspension brackets with image of trident were a part of pendant assemblages in two female outfits from Khilovo. Dress assemblages with the trapeze-shaped pendants appear in the western part of the Upper Volga area.

Among the rare pendants decorating female burial dress are trefoil pendants (two burials) (Fig. 14:20), cowry shells (two burials), plum stones (two burials), a tiny spoon, and a key. All of them were combined together with other types of pendants on leather cords or rings. In female burials from Yurkino and Iagodino, finger rings were used as pendants.

Various types of pendants were both sewn on clothes and suspended on leather laces.

Most common among tools and household items worn as a part of dress as accessories, are knives. They were the part of 95 (45 percent) assemblages of women's dress in the Upper Volga area. They always appear singly.

In most cases knives were suspended on the belt. Sometimes, they were found in the breast area. It should be noted that both tiny knives and rather large working knives were used as breast pendants.

Belt pouches are reconstructed on the basis of finds of organic remains. Household items such as spindle whorls and hairbrushes were found in the belt area. Spindle whorls were discovered in 11 burials, while hairbrushes were part of two assemblages.

An iron item, probably a pricker, was found in one case in the area of the belt.

It is sometimes difficult to separate sewn-on and laid ornaments of burial dress from suspension brackets. Metal inlays, spirals, plaques, and ringlets (without additional pendants) can be certainly included among the sewn-on ornaments. Such were only found in 5 percent of all female burials. It is possible that coins, each with several holes and wire rings inserted into them were also sewn-on ornaments. Similar decorations were used as breast ornaments in the burials of barrows 107(2) of Izbrizh'e and 29 of Pleshkovo-1, and could have been sewn on to clothes.

44 About pendants with so-called sign of Rurik dynasty: Beletski' 2000; Mikheev 2014, 45–63.

Thus, it is possible that torcs, various pendants, and accessories don't occur so often in burials as temporal rings or breast necklaces made of beads. They may possibly have not been so frequent in life. However, they serve as bright additions of such dress, usually defining its individual shape. Besides, the arrangement of these decorations in burials sometimes clarifies the structure of the burial dress and type of clothes used. Most pendants belongs to types widely spread in Rus'. At the same time, separate types of pendants, such as chiming and trapeze-shaped, were found in the eastern and western parts of the Upper Volga area (Map 3). It is possible that the Baltic and Finno-Ugric traditions had an impact on the process of formation of the Rus' women's dress in the region.

As a part of women's dress, fasteners included buttons, fibulae, and buckles. In general it should be noted that metal buttons, fibulae, and buckles were seldom part of women's burial dress in the Upper Volga region.

Female burials in Pleshkovo-1 and Vyrkino-7 produced bronze or silver fibulae laid down in the center of the breast area. Such finds are unique in female burials of the Upper Volga basin. It is possible that the fibulae clasped the edges of a cape or of clothes with sleeves. Women's clothing with fibulae is widely present in materials from burial sites of Finno-Ugrian tribes of the Volga region that are dated between the 6th and 8th centuries—Mari, Muroma, and Mordva. In particular, Tatiana A. Kravchenko has reconstructed a set of female clothing consisting of a shirt and short outerwear item with the breast part decorated with fibulae or sewn-on metal plate, based on burials from the Shatrishche.⁴⁵ According to ethnographic data, short outerwear is a characteristic of the Finno-Ugrian people of Ural and Volga region—the Udmurts and the Mordva-Erzya.

Other possible location of fibulae was recorded in two female burials from Savinskie Gorki and Khilovo. These fibulae were set down on the shoulders. In barrow 22 from Savinskie Gorki the fibula was found together with a piece of felt. One may assume that the felt clothing was clasped on one shoulder with a fibula. Those clothes were perhaps similar to a wrap-around garment such as known from ethnographic data. Such a garment was clasped with two or three buttons and a buttonhole.⁴⁶

Buckles were found as part of costume assemblages in Kidoml'ia-1 and Shitovich. In Vorob'evo-1, rings were probably used as buckles fastening leather belts.

45 Kravchenko 1974, 137–138.

46 Maslova 1987, 280–281.

The location of ornaments and accessories in the areas of the breast and belt indicates that clothes could be worn either with or without a belt. The study of this aspect allows for the reconstruction of the general outlook and structure of women's garments.

Knives were found in 55 percent of dress assemblages with belts and were thus the most widespread belt accessory. Knives were both on the belt, and on the shoulders. The knives on the belt is characteristic of Old Finnish costume.⁴⁷ A striking example of such an option is the dress from the Pleshkovo. Shoulder wraps have been found in all burial assemblages. Metal bells which were discovered in 25 percent of assemblages with belts are second in popularity. Buckles (featuring in three burials) and chains (in five burials) are the rarest elements of women's belt fasteners and ornaments in the Upper Volga area.

Most of the dress-cum-belt assemblages come from the eastern part of the Upper Volga territory. In Pleshkovo-1 burials with belt details represent 73 percent of female burials with dress details, while in Pekunovo-2 and Glinniki they represent 40 percent and 39 percent, respectively. Almost all assemblages from the eastern part of the Upper Volga region have produced evidence of belts: Kidoml'ia-1 and 3, Vorob'evo-2, Vyrkino-2 and 7, Posady, Kashin, Ust'e, Zagor'e, and Zabor'e. In the central and western parts of the region, belt complexes were found in burials from Berezovetskii, Bol'shaia Kosha, Vysokino (Titovka), Sukhodol (Kholmovo), Struiskoe, Gorbunovo, Gostomlya, Iagodino, Khilovo, and Koshevo. Belt details are characteristic for 45 percent of all assemblages of women's dress in burials from Bol'shaia Kosha. Belt details appear in 16.7 and 13.7 percent of all burials found in Berezovetskii and Izbrizh'e, respectively. In the barrow groups from the central regions of the Upper Volga they are single finds.

Dress assemblages with belts details are absent from such sites as Gorky, Blagoveshchen'e, Gultsovo, Petrovskoe, Iuriatino, Gorbunovo, Mozgovo, Volosovo, Mogilitsy-1, Silmenevo, Rozhdestvenno, Kozlovo, Ivoroskoe, Besedy-2, and Mokrye Pozhni, located in the territory of the modern Rzhev, Zubtsov, Staritsa, and Kalininskii districts of the Tver region. At the same time, it should be noted that dress assemblages with belt details also come from Sukhodol (Kholmovo), Struiskoe, Gorbunovo, Gostoml'ia, Iagodino, Khilovo, and Koshevo, in the areas mentioned above (Map 4). Thus, by studying the distribution of the various details in the belt area, one can conclude, first of all, that there was a tradition regarding the inclusion of jewelry items, tools, and household items at the belt of the female dress. Lack of details of a belt in

47 Lehtosalo, 1985.

these burials does not mean that none was there. Instead, one may consider the absence of a tradition to wear belts with metal details. That, on the other hand, could well be an indication of a late assemblage as the majority of burials of this territory are dated to the 12th and 13th centuries.

The sewn-on ornaments in the area of the belt and hips can be most likely connected both to the belt and to the short clothes with decorated hem.

The details in the belt area can indicate the existence of a belt and clothes covering the hips, like skirts, or “poneva”—the skirt from not sewed pieces of fabric. “Poneva” is considered by researchers to be the most ancient type of East Slavic garment. Images of “poneva” appear on 12th-century Rus’ bracelets from Serensk, Kiev, and in the Old Riazan’ hoard discovered in 1966.

2.3 *Wrist and Hand Ornaments*

Wrist decoration included bracelets and finger rings, but also sewn-on jewelry such as plaques and pendants. Wrist ornaments were recorded in 51 percent (230) of all female burials.

Bracelets featured in 26 percent (112) of all burials. They are characteristic for the burials in Bol’shaia Kosha (83 percent of female burials with dress details) and Izbrizh’e (12 percent), while further downstream on the Volga the frequency of their occurrence increases (Glinniki—45 percent, Pleshkovo-1—58.6 percent). As an exception, one can mention the burials in Pekunovo-2 where bracelets only featured in 11.7 percent of assemblages and were much rarer than rings (47 percent).

A single bracelet was usually worn, generally on the left wrist (as attested in Berezovetskii, Pekunovo, Pleshkovo, and Blagoveshchen’e). Bracelets worn on the right wrist have been however found in Bol’shaia Kosha and Izbrizh’e. There are also cases of bracelets worn on both hands (11 percent of all burials with bracelets). In such cases, the pair of bracelets is symmetrical. For example, in barrow 109 in Izbrizh’e, there were two bronze rod bracelets on each arm. They had a small diameter (5–7 cm), which suggests that they were slightly unbent to be put on and were rather closely adjoined to the arms. Two bronze lamellar bracelets have been found on the arms of a skeleton under barrow 134 of that same cemetery. By contrast, in Blagoveshchen’e, bracelets appear singly in burial 4 under barrow 5 (one twisted bronze bracelet) and in burial 2 under barrow 5 (one bronze rod bracelet). The same is true for Berezovetskii (one bronze rod bracelet in barrow 55), Pleshkovo-1 (one bronze lamellar bracelet in burial 1 under barrow 20 and in burial 1 under barrow 21), and Vysokino (one bronze lamellar bracelet in barrow 16).

Textile remains from sleeves were found in some cases together with the bracelets. The piece of sleeve were found in barrow 5 (burial 2) in

Blagoveshchen'e together with bracelets. The sleeve (probably, as well as the entire dress) was made of fine woolen textile of the plain weave type and bordered with a band consisting of alternating red and blue strips (Fig. 6:5). Cloth fragments, but not the fringing of sleeves, were found under the bracelets. Thus, in the case of this dress the bracelets were put on over the sleeves and, judging by the diameter of the bracelets (5–5.3 cm), they might have served as sleeve clasps.

It is important to note, however, that bracelets were most commonly worn singly. In such cases, the bracelets are larger (7 to 10 cm in diameter), which suggest that they could move freely up and down the arm and must have had an exclusively decorative role.

Boris A. Rybakov has examined 12th- to 13th-century bracelets from urban and hoard assemblages and associated with a special type of Russian clothing, consisting of a shirt with very long sleeves.⁴⁸ The existence of such clothes during the Rus' period is confirmed by depictions on lamellar folding bracelets (in Russian "naruch") and in manuscript illuminations. These clothes were worn until the early 20th century; such shirts are known from the areas of Pskov and Smolensk. Of course, such clothes were not worn daily, but were intended for ceremonial dancing. Assemblages with pairs of bracelets may well be connected with this type of clothes. Ethnographic analogies testify that only a few women wore clothes with long sleeves, namely those who played a special role in the ceremonial life of their villages and took part in certain rituals.

Finger rings appear in 37 percent (165) of all female burials with dress details. In large cemeteries they feature in between 12.5 and 75 percent of the burials and in general they are more common than bracelets. Finger rings were worn on both hands, but it is often impossible to associate particular fingers to specific rings. The best example in that respect is known from the Izbrizh'e, where in seven cases the rings were worn on the left, and in another seven cases on the right hand. In barrow 109, the middle and ring fingers of both hands had rings. According to Natalia G. Nedoshivina, the appearance of rings in Rus' burials is connected with the process of Christianization, for rings were an element of church wedding rituals.⁴⁹ Materials from Izbrizh'e probably reflect the process of formation of that function of rings in the ceremonial dress.

In barrow 26 from Pleshkovo-1, one ring was dressed on two fingers of the same hand. This ring most likely may be the element exclusively for the burial dress.

48 Rybakov 1967, 91–116.

49 Nedoshivina 1967, 256.

Rings appear in barrows excavated in Selizharovo, as well as in Rzhev district of the modern Tver region. For example, in Bol'shaia Kosha finger rings appear in 67 percent of all burials and in 75 percent of all burials excavated in Blagoveshchen'e. Also, a lot of burials with rings are located in the eastern part of the Upper Volga. In Zabor'e, 33.3 percent in Glinniki 40 percent in Pekunovo-2 47 percent, and in Pleshkovo-1 51.7 percent of all burials produced finger rings.

2.4 *Details of Clothing Cut*

The materials from 10th- to 13th-century female burials in the Upper Volga region include a considerable number of elements of burial dress and may therefore be used for the reconstruction of the pattern and structure of the clothes. The greatest opportunities for the reconstruction of women's Rus' burial dress in the Upper Volga area may be found among materials from burials that include numerous pendants, beads, buttons, and other fasteners and jewelry items. The location of such artifacts in relation to the skeleton reflects the pattern and design of women's burial dress. The following is a summary of research on this crucial question.

As already noted, a group of burials with a small number of beads (1–5) has been identified. Beads are usually found under the lower jaw, at the level of 2nd and 3rd cervical vertebrae. They are placed in a row either in the center or on the left side. There are usually between two and five beads of the same type, most often carnelian or metal. Gold foil glass beads, multi-colored glass beads, clay beads, and also pendants-bells and buttons have also been recorded in the same positions. There are also burials with a large number of beads lying by the lower jaw and by the cervical vertebrae and being different from other beads in the same assemblages in terms of size, material, and color. Textile remains have been found together with beads in other burials. This suggests that in such cases, beads were used as buttons and sewn on collars. I believe that the vertical arrangement of these beads, bells, and buttons corresponds to a small cut in the neckline, in the center or at the left. The stand-up collar or a narrow strip of textile may have been. According to ethnographers, the cut from the collar to the middle of the chest is typical for all East Slavic peoples, but only Russians have the “kosovorotka,” a shirt with a cut on the side of the neck.⁵⁰ At the same time, collars with an asymmetrical fastener are reconstructed on the basis of materials from female and male burials dated to the second half

50 Maslova 1987, 259–262.

of the 11th and the early 12th century.⁵¹ Similar evidence of a cut of a neckline can be found among materials from both male and female burials of the Upper Volga dated between the 10th and the 13th century. Perhaps the designs for women's and men's shirts were not so different at that time. One should also note that men's and women's lower wear is equally called a "sorochitsa" (shirt) in the written sources of the 12th to 15th centuries.⁵² Assemblages of female costumes with similar collars represent about 15 percent of all female burials with dress details. It is possible that the shirt with a small cut of a neckline and a collar attached with buttons (including its variant, the "kosovorotka") became popular especially between the 10th and the 12th century.

In the Upper Volga area, pairs of bracelets on both hands appear in 11 percent of all female burials. This supports the assumption that in such cases the bracelets were not only mere ornaments, but also could attach long or wide sleeves to the wrists. Clothes with long sleeves fully covering the hands were very popular in medieval Russia, a popularity which lasted until the 19th century when they were described in multiple written sources and in drawings. It is possible that assemblages with pairs of bracelets studied in the present work were connected to that type of clothes.

The comparison of breast and belt jewelry items in assemblages of women's dress yields interesting results (Fig. 18). Fasteners testify to the character of the cut of clothes; fibulae, buckles, but also chains, pendants, and sewn-on plaques indicate the places of seams, or a belt. Outfits with belt accessories appear especially in the eastern part of the territory under discussion. Knives and composite pendants were suspended from the belt. The absence from burial assemblages of metal jewelry and belt fasteners is not necessarily an indication of the absence of belts. However, belt accessories appear in Pleshkovo-1, Pekunovo-2, Vorob'evo-2, Vyrkino-2 and 7, Glinniki, and Zagor'e—all sites in the eastern part of the Upper Volga region. As already noted, skirt or "poneva" may be reconstructed on the basis of materials from burials, and not just belts. Naturally, it is difficult to establish the features of the cut of these clothes, but in some cases one may speak of their presence with a sufficient degree of reliability. In barrow 109 of Izbrizh'e, for example, the most plausible reconstruction of the dress in which a woman, ca. 30-year old, was buried may be described as follows (Fig. 19:2; Color ill. 8):

51 Saburova 1978, 32–35; Saburova and Elkina 1991, 53–77.

52 Rabinovich 1986, 40–62; Stepanova 2010, 85.



ILLUSTRATION 8
Burial dress from Izbrizh'e, barrow 109.

- the shirt was most likely uncut, collarless, woven of fine, probably uncolored woolen fabric; the sleeves and neckline were bordered by the tablet-woven band with a woven red-blue-yellow pattern; the breast necklace was made of three rows of beads with round pendants, and the chain attached to the left shoulder; the shirt sleeves were perhaps long, and there were two bracelets on each arm, both of small size;
- clothes of check fabric (in Russian “pestryad”), red and, most likely, black colors (possibly, a “poneva”). On the belt there was a pouches containing a spindle and a hairbrush, and a suspended bell;
- the headdress was nimbus-shaped, made of the same woolen band, with three bracelet-sized temporal rings with two tied ends attached on each side; it was probably a closed headdress decorated with a colored band.
- there were finger rings on both hands.



ILLUSTRATION 9
Burial dress from Pleshkovo-1, barrow 37.

Besides uncut shirts, there were definitely pieces of outerwear. In some cases, they are signaled by pairs of decorations on the shoulders. It is possible to assume that the clothes were like “sarafan” tunics or capes (Color ill. 6). Such types of clothes can be reconstructed on the basis of materials from burials of the Baltic Finnish tribes (Ests, Ves’, as well the Finns in present-day Finland) and of the Baltic population in the 10th to the 13th century.⁵³ In the Upper Volga region such assemblages are generally found in the territory of the modern Selizharovo and Rzhev districts (Bol’shaia Kosha, Sukhodol, and Gultsovo). Unlike with the Finno-Ugrian and Baltic populations, chains connected not pins or fibulae, but pieces of jewelry such as bells on rings. Several scholars have already advanced the idea that the traditional female dress in

53 Golubeva 1987, 58; Sedov 1987, 359–419; Lehtosalo 1985.



ILLUSTRATION 10 *"Sarafan" from the Tver province. 19th century.*

Northern Russia was largely based on the dress of Finno-Ugrian and Baltic women.⁵⁴ Until the early 20th century, Baltic Finnish women wore uncut garment without sleeves, but with a round neckline. It is interesting to note that

54 Maslova 1987, 291.

in the 19th and the early 20th century, the “kastalan”—a “sarafan” of an archaic cut, with wide straps and a richly decorated top part (Color ill. 11)—and apron-like clothes were most typical for the population of the Smolensk area and that of the southwestern regions of the Tver province.⁵⁵

Clothes with straps are indirectly attested by the pair pendants on the shoulders, the wide neckline—by the “horizontal” positioning of bells in the breast area, a detail documented for the barrow burials in Glinniki. Similar kinds of clothes appear in burials in the Upper and Middle Mologa region, on such sites as Bezhitsy, Motyli, and Saragozhskoe.⁵⁶ Assemblages with bells located in one line across the breast area have been found there. Such ornaments perhaps indicate the exact neckline of the clothes. It is possible to assume that the “sarafan” cut with straps was probably used in that territory. A similar “sarafan” was in use between the 18th and the 20th centuries among women of the Vod', the Karelians and the Izhora.⁵⁷

The sarafan is one of characteristic signs of the North Russian complex of a women's costume. It was widespread in northern and northwest part of Russia from 17th to the beginning of the 20th century.⁵⁸ The origin of the North Russian sarafan is debatable. Structurally it may have arisen from a tunic with wide neckline, or from a skirt on straps. The exact time of the emergence of a sarafan also not determined. The presence of Scandinavians in Old Rus' and archeological finds of Scandinavian clothes with pairs fibulae make possible the hypothesis of a relationship between Russian clothes with straps and the Scandinavian gown. The tunic cut clothes with wide neckline and wide straps were characteristic also of the Baltic-Finnish people, including Latgallians, Karelians, Ves' and others. Finds in the Upper Volga show the developed dress variant with wide neckline and straps. But instead of pairs of fasteners in this variant there could be pairs of jewelry on shoulders.

Cape may be reconstructed on the basis of fibula finds, such as those from Pleshkovo-1 and Vyrkino-7. It is possible to reconstruct a cape with a fastener on one shoulder from materials in the burials of the Khilovo and Savinskie Gorki cemeteries. Those materials may however indicate either clothes with sleeves (Color ill. 7), or a cape. Felt fragments discovered together with fibulae in Savinskie Gorki might indicate wrapped clothes, like the overcoat in use between the 18th and the 20th century among women, who clasped it on one side with buttons and loops.

55 Kalmykova 1990, 107–117; Kalmykova 1995.

56 Islanova 1996, 81–82.

57 No author. *Russkie. Istoriko-etnograficheskii atlas* 1967, 193–263.

58 Maslova 1987, 290–295.



ILLUSTRATION 11 *Burial dress from Pleshkovo-1. Reconstruction by Iuliia Lozneva.*

3 Male Dress

In contrast to female clothing, the men's dress has fewer and less varied fasteners and decoration. In the 283 male burials studied here, the accessories and various fasteners of clothes form the largest part of dress details. At the same time, the analysis of the location of artifacts in burials showed that tools such as knives, flints, whetstones, iron cores, and the remains of woven and leather purses could also be a part of the dress. They could be, for example, hung from the belt. The inclusion of tools and household items in the structure of the burial dress is one of the most noticeable features of male dress. This not only

expands the possibilities of reconstructing such clothing, but also allows for the study of the social status and age factor associated with the men's dress.

The following indicators have been taken into account when analyzing men's burial dress:

1. Clothes details
 - 1.1. Fibulae
 - 1.2. Buttons
2. Belt details
 - 2.1. belt buckles
 - 2.2. sewn-on plaques
 - 2.3. belt rings
 - 2.4. knives
 - 2.5. iron cores
 - 2.6. whetstones
 - 2.7. flints
 - 2.8. purses
3. Decoration of the hands
 - 3.1. bracelets
 - 3.2. finger rings
4. Pendants
5. Earrings
6. Footwear details
 - 6.1. leather remains
 - 6.2. shoe rings
 - 6.3. knives in the area of the shins
7. Headdress.

Out of all male burials considered in this work, 74 percent contain elements of dress. A few, such as graves found in Besedy-2, Sutoki-1, and Vysokino, have no dress details. In the Upper Volga basin there are also numerous burials without grave goods (see Tab. 1). They may well be male burials.

Belt details were the most widespread, and among them knives were commonest. Knives appear in 61 percent of all male burials with dress details (Tab. 2). Belt buckles were discovered in 48 percent of those graves, and belt rings in 29 percent. Other dress details were only occasionally found in assemblages of a men's dress in the Upper Volga area. Fibulae, bracelets, and finger rings were only recorded in 11 percent of male burials with dress remains. Various sewn-on ornaments, such as pendants, earrings, whetstones, flints, and iron cores are rare (found in 3.7, 1.6, 3.8, 7, and 1.6 percent of the burials,

respectively). Metal rings, knives, and flints were also found in the area of the shins in male burials. Similar locations of these artifacts can be identified in 10.8 percent of male burials.

Few remains of clothes and footwear, in the form of textiles, leather, fur, and felt were found in male burials (Tab. 3, 4). Belt remains (nine woven, four made of leather) and fragments of leather and woven purses were recorded in 13 cases each. There were also 4 burials with textile remains from shirts, traces of outerwear items made of sheepskin, and leather footwear. The remains of sheepskins and their location in relation to the skeleton indicate that such outerwear items were worn with the fur on the inside. On one of the fragments found in Pleshkovo-2 the sewn-on loop from a leather thong has been preserved. The remains of leather footwear are very fragmentary and cannot be fully reconstructed.

Fragments of a felt headdress, perhaps in the form of a cap, similar to depictions in manuscript illuminations, have been found only in one burial (barrow 81 in Berezovetskii).⁵⁹

The location of fasteners, jewelry items, tools, and other artifacts that were part of men's burial dress provides clues as to the parts of clothes that have not been preserved, and allows one to make assumptions on the structure and cut of such clothes. It is possible to speak about the following details of the men's dress (Tab. 2):

- 1) the belt set, consisting of buckles, rings, plaques and hung artifacts such as knives, flints, whetstones, iron cores with a ring, and also leather and woven purses and pendants;
- 2) finds of fibulae and buttons, pendants, fragments of sheepskin fur coats, are connected with the clothes;
- 3) decoration of the hands, consisting of bracelets and rings;
- 4) footwear and related accessories;
- 5) earrings;
- 6) headdress.

The distribution of these details in burials reveals the characteristics of Rus' male dress in the the Upper Volga basin.

3.1 *Belt*

The most widespread element of men's burial dress is the belt set. In general, belts have been recorded in 80 percent of all male burials with dress remains, and artifacts from belt sets feature in 60 percent of all male burials with dress

59 Uspenskaia 1993, 115.

details. Belt buckles (Fig. 16:4, 7–9) are made of iron and bronze, the earliest being dated to the 11th century) and with lyre-shaped and rectangular plates.⁶⁰ Belt rings (Fig. 16:1, 2) were probably for the suspension from the belt of various items. Belts also included ornaments such as mounts (Fig. 16:3, 5, 6). In a burial found under barrow 26 in Berezovetskii, there was a belt set with 4 identical belt mounts, a strap end, and a buckle; a knife and a purse with coins were suspended from the belt (Fig. 16:10). In general it is possible to note that belts with various belt sets are rare in the Upper Volga basin.

In those cases when no belt set was preserved, the belts may have been “decorated” with knives (Fig. 15:7), iron cores with rings (Fig. 15:6), purses with coins, and others instruments (Fig. 15:5) found in the belt area. The obligatory wearing of a belt by men is confirmed by ethnographic sources, and its special value is traced in Russian national ceremonies and rituals.⁶¹

Tools appear in 62 percent of all male burials and show that the dress was meant to reflect the status of the man as the main producer of material benefits and the guardian of patrimonial borders, i.e. his functions as warrior, hunter, and craftsman.

Such belt sets were widely present on Rus' burial sites. Scholars have noted that the belt set goes back to Asian prototypes, many of which originated in the nomadic environment of the early Middle Ages.⁶² The construction of belts was similar among the Pechenegs and the Magyars. “Eastern” belt sets appear in the Baltic region, in Scandinavia, and in Rus'. Belt mounts and rings with geometrical and floral ornaments that are typical of Eastern jewelry have been found in Berezovetskii, Pekunovskii, Pleshkovo, and Izbrizh'e (Fig. 16:2). Semicircular buckles have analogies in the nomadic cultures of Central Asia and of the 11th- to 13th-century steppe lands in Eastern Europe (Fig. 16:8).

Boris A. Rybakov, and Veronika V. Murasheva have studied the role of belts in Rus' during the pre-Mongol period.⁶³ The study of the materials from Gnezdovo and Chernaia Mogila, from sites in the Iaroslavl' Volga region, and overviews of ethnographic data have led scholars to the conclusion that the sectional belt sets spread among the Rus' during the 10th and 11th centuries and were typically found in barrow burials of members of the military retinues (“druzhinny”). The belt, except for its utilitarian function, was of high social importance.⁶⁴ It was the integral element of the dress of adult men among many peoples. It united ideas of force and protection against adverse

60 Sedova 1981, 84–89.

61 Murasheva 1993, 22–38.

62 Murasheva 1997, 71–79.

63 Rybakov 1949; Murasheva 1993, 22–38.

64 Murasheva 1993, 35–37.

influence. The belt had also great ceremonial value, taking part, first of all, in rites of passage such as weddings and burials. Materials from archaeological sites on the Upper Volga support the following observations. Not many sectional belt sets seem to correspond to the dress of people holding a special place in the social structure of rural communities. The richest belts were connected to trade (scales, purses with coins) and weapons, with special burial rites. For example, the man in barrow 107 (burial 1) in Izbrizh'e was buried in a hexagonal pit grave under an embankment about 3 meters high. Except for dress elements, the burial contained 17 coins, bells, ceramic vessels, and an axe. The inventory peculiar to the so-called *retinue* ("druzhinnye") barrows is characteristic for such burials: weapons (axes, a spear, an arrow) and bowls with metal mounts. Similar burials were found in Sukhodol (Kholmovo), Bol'shaia Kosha, Pleshkovo-1, Berezovetskii, Dudenevo, and Izbrizh'e—practically in all the territory under consideration, and, first of all, in large barrow groups.

Finds from Upper Volga burials distinctly show the utilitarian function of belts. The belt was a place for wearing of various small things: most often the universal tool—a knife—as well as tools for fire-making, and the weapon.

At the same time, the Upper Volga finds allow one to speak about the ritual role of the belt. For example, the male burial under barrow 107 (1) in Izbrizh'e contained two identical belt sets. One belt was part of a dress and another was placed along the body as a burial gift. In a number of burials belt elements were found at the feet of the deceased (Izbrizh'e, Berezovetskii, Pekunovo-2). Veronika V. Murasheva connected such belt locations with the custom of "hobbling" the dead, intended to render them harmless for the living.⁶⁵

Thus, the belt was an integral part of men's dress, defining its outlook. Finds from the Upper Volga burial assemblages confirm the basic hypotheses about the utilitarian and symbolic functions of the male belt. Assemblages with rich belt sets that also included numerous accessories signal perhaps the burials of important members of the elites in local rural communities.

3.2 *Clothes*

Finds of fasteners testify to details of garments' cut and design, they indicate types of men's wear (fibulae and buttons) and are connected to organic remains (textiles, leather, and furs). Fibulae appear in 11 percent of the burials. In large barrow groups male burials with fibulae represent between 11 and 21 percent of all graves. In the Upper Volga region, fibulae appear only in male graves. They are, as a rule, made of silver, and belong to the penannular type

65 Murasheva 1993, 35.

with curled ends (Fig. 15:3), all dated to the 11th or early 12th century.⁶⁶ The fact they are rare probably indicates that those artifacts had a special value.

The question of the type and ways of wearing clothes clasped by fibulae is a difficult one. In the Upper Volga burials one finds fibulae located both on a shoulder and in the area of the belt. In the latter case it is possible to reconstruct the cape which was clasped sideways, one end at the belt and the other at the shoulder (Fig. 17:1). Natalia V. Khvoschinskaia made similar reconstructions based on burial assemblages from Zalakhtovye, in the western part of the Novgorod land.⁶⁷ She reconstructed a cape clasped under the right hand. A similar way of fastening can be reconstructed on the basis of materials from Izbrizh'e, Berezovetskii, Glinniki, and Pleshkovo-1 in the Upper Volga basin. Such capes were convenient for horseback riding, but when worn in different circumstances they could be clasped differently. Fibulae placed on the shoulder or on the cervical vertebrae could have originally clasped both edges of a cape and the collar of a shirt (Fig. 17:2).

Textile remains are found in some cases together with fibulae. Such textiles are made of twill weave fabric, rough and dense, quite appropriate for outerwear items. The textiles found together with fibulae in graves from barrows 37 and 107 (1) from Izbrizh'e (Fig. 6:1) were blue in color.

Along with fibulae, discoveries of buttons testify to the type of cut of men's wear. In the Upper Volga area, six male burials contained metal (bronze and silver) buttons in the area of the neck and shoulders. Generally, these burials include just one button at the level of the cervical vertebrae. Only barrow 87 in Berezovetskii contained four bronze buttons that were placed vertically along the neck. Thus, much like in women's clothing, the reconstructed men's dress includes clothes with collar (stand-up collar or collar from band), and clothes without collar. It is possible to confirm the idea already suggested that the 11th century marked the beginning of a process leading to the appearance of the shirt with the collar which is clasped sideways, perhaps similar to the traditional Russian shirt named "kosovorotka". Similar clothes with collars are well known from 16th–17th century burial assemblages.⁶⁸

So, materials from the Upper Volga indicate that the outerwear in male burials consisted of sheepskin fur coats and, perhaps, capes. The underwear ("sorchitsa") can also be reconstructed, apparently with the cut of the neckline similar to women's in everything but longer.

66 Sedova 1981, 84–89.

67 Khvoschinskaia 2004, 121, fig. 43.

68 Elkina 2003, 52, 53, fig. 1–3.

Unfortunately, the preserved materials do not provide enough data for the precise reconstruction of the length of men's wear. Data from visual sources testify to the existence of a long garment worn by aristocracy and of a short dress worn by peasants, craftsmen, and soldiers.⁶⁹ Clothes reaching down to the knees were characteristic for ordinary people and soldiers, unlike the long clothing of the nobility that followed Byzantine models.⁷⁰ The two types can be traced according to Rus' manuscript illuminations.⁷¹ The short men's wear is often combined with high footwear. It is also difficult to speak about the length of the cape. Existing reconstructions in archaeological literature indicate capes reaching to the middle of the hip. Assemblages found in male burials in the Upper Volga area belonging to rural people apparently include short clothes. This is confirmed, albeit indirectly, by the reconstructions of high footwear from those burials.

3.3 *Footwear*

Remains of footwear from burials of the Upper Volga are very rare (4 cases) and do not allow for full reconstructions. At the same time, some materials indirectly testify to the possible types of footwear of rural people in the Upper Volga from the end of the 10th to the 13th century. In a number of burials, metal rings, similar in shape to belt rings, have been found around the knees. Knives were found in some burials at the level of the shins. Such finds have been recorded in 6 percent of all male burials. In these cases it is possible to reconstruct pieces of high footwear. They could be boots with soft tops or strips of fabric wrapped around the lower leg ("onuchy") which were pulled together at the knees with the aid of rings. Footwear items wrapped around the leg are known from materials discovered in Zalakhtovye and Pavlov Pogost (on the coast of Lake Peipus, in the western parts of the Novgorod lands) and are characteristic for 11th- to 13th-century assemblages in Latvia that are attributed to Latgallians.⁷² Boots with wide tops are well-known from finds in Rus' urban assemblages.⁷³ Such a type of footwear was also widespread among the Balts.⁷⁴ Ethnographic data show high boots with soft tops, which were pulled together with thongs—boot covers which emerged in the 19th and 20th centuries as

69 Artsikhovskii 1969, 277–297.

70 Artsikhovskii 1969, 282.

71 Artsikhovskii 2004, 59, fig. 2, 3, 7–9.

72 Khvoshchinskaia 1984, 39; Khvoshchinskaia 2004, 121, fig. 43; Sedov 1987, 353–419.

73 Iziumova 1959, 207.

74 Sedov 1987, 374.

working footwear; they were put on for hunting, fishing, and activities related to other trades.⁷⁵

These and other cases allow for the reconstruction of the “high” footwear. It is quite possible that knives were placed behind the top part of such boots or in the wraps around the feet. The former manner of carrying knives is known from ethnographic data.⁷⁶

3.4 *The Decoration of Men’s Dress*

The men’s dress in use in the 10th to 13th century in the Upper Volga basin also included wrist ornaments otherwise typical for women’s dress, such as bracelets and rings (Fig. 15:2, 4). They were found in 17 percent of male burials with dress details. Bracelets and rings were encountered in approximately equal numbers (11 and respectively 11.4 percent of all male burials). Men generally wore finger rings with wide middle and tied ends, rougher in comparison with other types of the rings preferred by women. Such a tradition is attested by ethnographic data. Men wore massive rings “with seals and stones.”⁷⁷ It is interesting to note that in some cases temporal rings were placed on the hands of the deceased as bracelets (Izbrizh’e, barrows 63 and 115) and they might be considered burial “memorabilia.”

Among men’s ornaments one may also note earrings (found in 7 burials, 3.8 percent) consisting of ringlets with a diameter of 1–1.5 cm that men wore in one ear. That men wore such earrings is confirmed by 10th to 14th-century written sources, and the custom persisted well into the 19th century.⁷⁸ One of the earliest known cases is Leo the Deacon’s description of the Rus’ prince Svyatoslav’s appearance during a meeting on the Danube with Emperor John Tzimiskes: the Rus’ prince wore a gold earring with a pearl. Among 19th and early 20th-century Russian peasants wearing just one earring was a sign of panache and daring.⁷⁹

One should generally note that jewelry was not characteristic for men’s dress in the Upper Volga. Pendants and sewn-on ornaments such as bells (Fig. 15:1), clinking jewelry, and inlays were only found as a part of men’s dress in isolated cases. Only burials from Pleshkovo-1 can be mentioned as exceptions, as male belts there supported clinking pendants, which were generally part

75 Sosnina and Shangina 1998, 27–28.

76 Zabylin 1991, 203.

77 Zabylin 1991. C. 510, 517.

78 Maslova 1987, 286; Artsikhovskii 1969, 295.

79 Zelenin 1991, 163.

of breast jewelry in women's dress. It is possible that in male burials clinking jewelry items were elements exclusively used for burial dress.

There is therefore a conspicuously smaller variety of details in the burial dress of men than of women. The ethno-cultural features of the population were primarily reflected in women's dress, whereas men's costume hardly displayed any such traits. Men's dress appears more functional than women's. The fact that men were regarded as supporters, providers of protection, and messengers who came in contact with the neighboring populations is reflected in the structure of their burial dress.

4 Social Status and Age Groups

Ethnographic materials from 18th- to 20th-century Russia show that different types of dress were in use for various categories of social status and for various age groups. The dress of the rural population reflected the wearer's position in his family and at the same time attested his/her prosperity. Ethnographers have marked out the fact that each age group held a special place in the creation of material assets and this was reflected in a certain type of dress.⁸⁰ One's transition from one group to another was followed by certain ceremonies that involved certain types of costumes. Nadezhda P. Grinkova has identified four age groups: 1—infants; 2—people of mature age, without children; 3—mothers and fathers; 4—grandfathers and grandmothers.⁸¹ This division of society into generations was also characteristic for the Rus' period.⁸² The issue of how the social organization of Rus' rural society is reflected in the burial dress is therefore a special theme of research.

Out of all assemblages excavated from Upper Volga barrows during the 19th and in the early 20th century, only a small part can be used for the analysis of the social and age structure of the Rus' population. For the majority part of the burials studied during the 19th century and the first half of the 20th century, there has been no definition of age. Sometimes the only indication of age was "child" or "adult." In other cases, age definitions appear such as "teenager", "elderly person", "old woman", and "old man." A modern, proper sexing and ageing of the skeletal material was performed only for the cemeteries excavated more recently in Blagoveshchen'e, Besedy-2, Bol'shaia Kosha, Gultsovo,

80 Zelenin 1991; Maslova 1984, 1987.

81 Grinkova 1936, 21–53.

82 Saburova 1988, 266–271.

Izbrizh'e, and Struiskoe. Data on the age of the deceased are available for 12 sites. They allowed for the identification of 52 child burials.

The most informative of all are materials from the burials of Izbrizh'e. 50 female and 36 male graves have been identified there, in addition to three burials of persons whose sex could not be established. Because of the systematic involvement of anthropologists in Firaia Kh. Arslanova's excavations in Izbrizh'e, the burial assemblages from that site offer the most complete set of information about social and age categories employed in the Rus' burial rite of the Upper Volga. The sexing and ageing of the skeletal material from Izbrizh'e has been done by Tatiana V. Tomashevich and Arnold Zh. Petrikas. When combined with the analysis of the grave goods, the results of their studies allow for the identification of features of the burial dress according to various age categories.

Among the female burials studied from Izbrizh'e were 14 burials of individuals under 15 years of age, seven of young women (15–30 years old), 10 of elderly women (45–70 years old), and 19 mature women (30–45 years old). There are six burials of girls with dress remains, six of young women, and nine of elderly women (Tab. 5, 6). Burials without evidence of dress belonged to four children and one young woman. Burial assemblages of girls, young women, and old women (Fig. 18:1–3) are especially prominent.

In general, it should be noted that probably less attention was paid to the appearance of girls than to that of adult women. Child burial assemblages typically lack temporal rings. When such rings appear, they are small and worn singly. It is interesting to note that in three cases the bracelet-sized temporal rings were not part of the dress. They were probably placed on the dead girls' feet or breast as a burial "gift". In child burials, the most frequent jewelry items are beads (Fig. 18:1). At the same time, it should be noted, especially in the case of burials of girls, that some costumes stood out through special splendor. Numerous breast jewelry items were included, first of all necklaces of beads, neck-rings, and pendants. These were accessories worn by girls buried in barrows 43 and 97 in Berezovetskii and burial 2 from barrow 107 in Izbrizh'e. The dress of the 8–10 year-old girl from barrow 43 was decorated with two neck-rings and her necklace consisted of eight rows of amber and glass beads. Wrist jewelry is characteristic of those dress assemblages. It is obvious that special attention was paid to the burial dress of those children. It is possible that they were members of elite families. In barrow 107 from Izbrizh'e, the girl was buried on top of a male burial, itself placed in a hexagonal pit together with many rich grave goods.

The dress of women under 30 years of age (Fig. 18:2) stands out by means of the headdress with a large number of temporal rings. The breast jewelry

of young women consists of pendants, neck-rings, and several rows of beads. Wrist jewelry, consisting first of all of rings and bracelets (in two cases paired items) is also characteristic for such assemblages. Most likely, the burial dress of girls or young women in this case also corresponded to the wedding or festive attire that is well known from ethnographic data. In general, the dress of girls and young women can be distinguished from that of younger girls and old women mainly through the number of ornaments, but and also probably through the character of their headdresses.

The dress of old women is similar to that of children in that decoration is rare. However, temporal rings—one or two specimens of the bracelet-sized type—were obligatory. There are variants of simultaneous wearing of bracelet-sized rings, rings of small diameter, and rings with beads in burials. Their arrangement at the lower jaw and ear openings of the closed headdress (Fig. 18:3) has been reconstructed.

Thus, the archaeological evidence allows for the identification of distinct dresses for children, maidens and (married) women. Those distinctions are well-known from ethnographic data and are visible, first of all, in the total amount of various decorations. In addition, one can observe certain regularity in women of different age groups wearing temple jewelry. The ways in which temporal rings were worn probably also reflects the general design of headdresses. Child burials lack temple jewelry, whereas for the dress of adult women temporal rings are the most important detail.

The materials from Izbrizh'e include eight burials belonging to boys aged under 15. Children younger than 6 or 7 (three burials) and teenagers between 8 and 15 years of age (five burials) can be distinguished among them. From these child and teenage burials five are without any grave goods. There are also eight burials of young men (younger than 30) and 11 of elderly men.

Most burials of boys have no grave goods. Unlike the dress of adult men, children's dress was without a belt and items that could be suspended from it. It should be noted that the burial dress of girls and boys is similar in a small number of details (Fig. 18:4). By contrast, the dress of teenagers as revealed by assemblages in barrows 127 (15 years) and 129 (7–9 years) included belt sets with buckles, belt rings, and suspended knives (Fig. 18:5). In addition, the teenager from barrow 127 was apparently buried in a cape clasped on the right. The evidence thus suggests that teenagers were buried in festive clothes, characteristic for adult men. A similar custom is well-known from ethnographic data. In particular, among many ethnic groups, the ceremony in which young men put on a belt marked their passage into the category of adult men.⁸³ A belt with

83 Murasheva 1993, 26.

metal jewelry on which tools were suspended was used in such ceremonies. Apparently, the burial ceremony of teenagers included their symbolic transition to another social and age category, and this had to be reflected in their burial dress. These materials confirm the interrelation between burial dress and the age of the person, well-known from ethnographic data.

As it has already been noted, the most characteristic element of men's dress was the belt. Belt details have been found in 80 percent of all male burials in the Upper Volga region. During the Middle Ages the belt had both utilitarian and symbolic functions. In particular, wearing a belt symbolized that person's belonging to the category of adult men. In Izbrizh'e, details of a belt were recorded in 73 percent of all burials of adult men (Fig. 18:6). Different variants of the combined dress can be distinguished in assemblages of men's dress found in Izbrizh'e, Berezovetskii, Pleshkovo-1, Pekunovo-2, and other large barrow groups. These variants included fibulae, wrist jewelry, belt buckles and rings, with suspended tools, and purses with coins (Fig. 18:7). In Izbrizh'e such assemblages are characteristic for burials of men of different ages: 20–30 years (barrows 36 and 37), 35–45 years (barrows 115 and 107(1)), and 50–60 years (barrow 124(1)). Thus, the dress components noted apparently did not depend on age, but were most likely reflections of social rank.

Opting for such a dress was mostly based on its representative functions. Metal details of the dress acted as markers of social and property status, identifying the wearer among others. Thus, men's dress most likely reflected the social and professional standing of the man according to his position in society in general. This supports the assumption that the dress of adult men primarily reflected their professional and property characteristics, and to a lesser extent age distinctions. Conversely, women's dress was probably defined by age indicators.

Comparison of the dress for women with that for men suggests an idea of the role and ratio of men and women in Rus' rural society. Ethno-cultural features of the population were reflected, first of all, in women's dress. Materials from the Upper Volga basin also indicate that women's dress depended on age and social status. The fact that men obtained material benefits, protected others, and communicated with the neighboring populations is reflected in the structure of their burial dress.

The identification of children, maidens and women, as well as of adult men allows one to address the problem of correlation between burial and lifetime dress. There is some discussion in the archaeological literature of whether people were buried in their daily, lifetime clothes.⁸⁴ On the basis of studying

84 Rybakov 1949, 54; Saburova 1988, 269.

archaeological and ethnographic data, the main role of burial clothes appears to be that of symbolizing the passing course of life and of providing at the same time, according to the idea of world beyond death, a natural continuation of human life in the next world. Based on ethnographic materials from the 19th and 20th centuries, G. S. Maslova has identified the following choices of burial clothes: 1) wedding, festive clothes; 2) clothes sewn in advance or newly sewn; 3) clothes which the person wore before death.⁸⁵ Burial clothes corresponded to the social and relationship status of the deceased. Unmarried girls were buried in bridal outfits, married women in festive clothes, and old women in more modest garbs, corresponding to those in which they died. The existence of similar customs in Rus' is confirmed by data from archaeological sources. The decoration of headdresses typical for girls, girl brides, married young women, and elderly women was identified on the basis of materials from the urban correlation of Suzdal' and Chernigov.⁸⁶ Most likely, it is impossible to identify a perfect similarity between burial and lifetime clothes. At the same time, data obtained from materials in the Upper Volga confirm the dependence of Rus' burial clothes on the person's age and place in society and their similarity to the corresponding lifetime ceremonial clothes.

5 Local Choices of Women's Burial Dress

The study of the structure of women's and men's burial dress in the Upper Volga region indicated that territorial distinctions are shown, first of all, in women's dress whereas men's clothing were more uniform, depending rather on social rank. Women's dress and its local variants perhaps reflect the nature in which the population of different ethnic groups settled in the Upper Volga and interacted in in this territory during the Rus' period.

The main distinctions in women's dress are visible in: I) cut and structure of the clothes; II) types of headdress and ways in which they were worn; III) the character of other decorative elements (breast area, belt, and wrist) and the ways in which they were worn. I shall hereby consider the options of dress, according to these three main indicators.

85 Maslova 1984, 85–92.

86 Saburova 1988, 269–270; Rybakov 1949, 54–57.

5.1 *Dress Options Based on the Cut and Structure of the Clothes*

Based on materials from the burials studied, it seems that burial clothes were held in place through belts as well as, presumably, loose clothes or clothing with a wide neckline attached with shoulder straps.

The dress with a belt is reconstructed on the basis of the existence of remains from belts, buckles, and various artifacts that were suspended from or sewn to the belt. Distinguishing between clothes like “poneva” or skirts and dress with belt is impossible in the vast majority of cases, because textile remains are few and fragmentary. Only finds from barrow 109 of Izbrizh'e allow for the reconstruction, with a high degree of reliability, of a costume with “poneva”. At the same time, certain regularities in the distribution of clothes with a belt can be observed. Belt assemblages appear in the entire territory under research, but they are prominent in its eastern part, particularly, in Zagor'e (27 percent of all costume assemblages), Glinniki (39 percent), Zabor'e (31 percent), Pekunovo-2 (40 percent), and Pleshkovo-1 (73 percent).

It cannot be stated in full confidence that where no belts have been found, the dress was not belted. Nevertheless, regularities in the territorial distribution of costume assemblages without belt remains can be observed. The total absence of details of belted dress has been recorded in Gorky, Blagoveshchen'e, Gorbunovo, Petrovskoe, Iuriatino, Mozgovo, Mogilitsy-1, Volosovo, Silmenevo, Rozhdestvenno, Kleopino, Kozlovo, Ivoroskoe, Igrishchi, Besedy-2, and Savinskie Gorki. All those sites cluster in the center of studied territory, in the modern Zubtsov, Staritsa, and Kalininskii districts of the Tver region.

The existence of front-opening clothes can be assumed due to finds of fibulae in the center of the breast area and of jewelry items vertically located such as the sewn-on ornaments. These clothes could have been both capes and clothes with sleeves. Similar dress elements can only be reconstructed on the basis of the evidence from two sites in the eastern part of the Upper Volga: Pleshkovo-1 and Vyrkino-7. It is probable that the same types of clothes were used in the neighboring territory of the Mologa basin, in particular in burials from of Sorogozhskoe.⁸⁷

Clothes with shoulder straps or (“sarafan”-like) clothes with a wide neckline can be reconstructed with the smallest degree of reliability. Finds of pairs of jewelry, jewelry items in the area of the breast, and fragments of diverse textiles allow one to form certain hypotheses on the topic. In burials from Bol'shaia Kosha and Glinniki, archaeologists have found pairs of bells on the shoulders.

87 Islanova 1996, 61–62.

In Pleshkovo-1 and Glinniki various suspension brackets fasten symmetrical ornaments on the shoulders: chains and coin-pendants, bells and knives. Besides, pieces of cloth with wide neckline have been suggested in Glinniki and Bol'shaia Kosha on the basis of finds of a number of bells across the breast area and traces of bronze plaques. In general, similar clothes were found in the western and eastern regions of the Upper Volga basin. Map 4 shows the distribution of clothes options in the territory of the Upper Volga.

5.2 *Dress Variants Based on the Character and Way of Wearing the Headdress*

The following types of head jewelry items and headdress details are known from burials on the Upper Volga: metal and woven nimbi, temporal rings, beads, pendants, hairpin, and details of braid ornaments. Temporal rings are the most widespread. The temple jewelry from burials on the Upper Volga is very diverse.

The most widespread headdress variant in the Upper Volga is the attire with bracelet-sized temporal rings. This type of jewelry is encountered practically in the entire territory of the Upper Volga, except for a number of cemeteries from the eastern part: Vorob'evo-1 and 2, Pekunovo-2, Sutoki-1 and 2, Pleshkovo-1 and 2, Kidimlya-1 and 3, and Kashin. Such attire prevails in the central and western regions of the Upper Volga. Different ways of wearing the bracelet-sized rings have been researched. In the eastern and western part of Upper Volga area the "horizontal" way of wearing such rings, i.e. round the head, has been attested. One can note that the "vertical" type of wearing such rings was widespread in the center of the Upper Volga basin; the rings were hung along the face, suspended from a tape or fastened to each other. Headdresses with a rigid base have been consistently documented in burials located in the territory of modern-day Selizharovo and Rzhev districts in the Tver region. Their main feature is the rather high forward part. In burials from Bol'shaia Kosha, high birch bark circles were thus probably bases of woman's headdress; in burials from Sukhodol (Kholmovo) the forward part of a birch bark base was decorated with a bronze figured plate.

The headdress variant with small temporal rings, with closed or open ends, was much less widespread. It prevailed in the eastern part of the Upper Volga region (Vorob'evo-1 and 2, Vyrkino-3, Pekunovo-2, Sutoki-2, Kashin, Pleshkovo-1, Pleshkovo-2) and was rarely recorded in the center (Besedy-2, Kozlovo, and Ivoroskoe) and in the western part of the region under discussion (Gorki, Berezovetskii). In Pleshkovo-1, Vorob'evo-1 and Pekunovo-2 the way of wearing the small rings round the head is well recorded. The headdresses there probably took the shape of somewhat round hats with the brim

decorated with small temporal rings. Such attire is characteristic for the dress of the Volga Finns from 1,000 BC to the late Middle Ages.⁸⁸ The round hat decorated with coins, the “takya,” is well-known from ethnographic data, as an important element in the maidens’ dress of the Volga Finns.⁸⁹ The “vertical” way of wearing such temporal rings was encountered in Izbrizh’e.

There were also headdresses decorated with common bracelet-sized and small-size temporal rings. Such options were characteristic for burials in Glinniki, Zabor’e, and Zagor’e located in the eastern part of the studied territory. Single cases were encountered in Izbrizh’e, Gorki, Koshevo, and Berezovetskii. It is possible to interpret this option as an “intermediate” variant, between the types of head jewelry complexes from the central and eastern parts of the territory of the Upper Volga.

There is a cluster of sites with dresses with nimbi made of spirals and plates in the western part of the Upper Volga (Berezovetskii and Sterzh). The head-dress with nimbus is characteristic for the Latgallians, the Semigallians, and the Lithuanians and is known from sites located near the Latgallians territory—in the areas of Smolensk, Vitebsk, and Pskov.⁹⁰ Variants with nimbus and attached temporal rings are attested on the Upper Volga region.

Temporal rings with beads were practically encountered over the entire territory, but in fewer numbers. Such artifacts appear primarily in the eastern part of the Upper Volga region, next to the confluence between the Volga and the Medveditsa (Pekunovo-1 and 2, Kidoml’ia-1 and 3, Vorob’evo-2, Sutoki-1 and 2, and Posady). In the same area one also notes a concentration of finds of temporal rings with rhombic plate or beam and of socketed temporal rings.

One should especially note the existence of assemblages without headdress details in practically every cemetery in the region. In the modern districts of Staritsa and Zubtsov in the Tver region, one notes a compact zone where assemblages including details of the breast area, details of wrist decoration, and other details lacked head jewelry (Petrovskoe, Mozgovo, Titovka, Iagodino, Rozhdestvenno, Mogilitsy-1, Vysokino, and Kozlovo).

5.3 *Dress Variants Based on the Character and Ways of Wearing Other Decorations and Accessories (Breast, Belt, and Wrist)*

The following aspects can be distinguished on the basis of the categories of jewelry and various accessories of the Rus’ female burial dress of the Upper Volga:

88 Belitser 1951; Voronina 1973, 47–55; Nikitina 2002.

89 Lebedeva and Atamanov 1987, 112–150; Semenov 1987, 89–112.

90 Sedov 1970, 121–123; Semenov 1987, 89–112.

- artifacts decorating the breast and cervical areas: neck-rings, necklaces made of beads, coin-pendants, chains, chiming decoration of various forms, bells, knives;
- the belt: coin-pendants, rings, chains with pendants, chiming jewelry, bells, knives, pockets with spindle or hairbrushes;
- the wrist: bracelets, finger rings.

The distribution analysis of those details of dress in burials of the Upper Volga region allows for the formulation of the following observations.

The most widespread decoration of women's dress consisted of breast necklaces made of beads. They were encountered throughout the entire territory under analysis here and are, perhaps, the most characteristic element of women's burial dress, even more so than the headdress and its jewelry. Sometimes necklaces included pendants of various forms. Other types of jewelry were encountered much less often.

Knives were the most frequent belt detail. Assemblages with knives were recorded over the entire territory of the Upper Volga and are concentrated in its eastern part (Zagor'e, Zabor'e, Glinniki, Ust'e, Pekunovo-2, Pleshkovo-1, and Kashin). In Izbrizh'e and Berezovetskii, knives were more often attached to the breast part of clothes.

Finger rings and bracelets are widespread everywhere, but are most typical for the central and eastern parts of the Upper Volga.

Chains with and without pendants were found over a wide territory. They were usually worn attached with one end to one shoulder. However, their horizontal wearing, across the breast, was recorded in burials from Gultsovo and Bezhitsy.

Bells are characteristic for 20 percent of the dress assemblages found in the Upper Volga region. Their usual arrangement is at the belt or on the shoulders, sewn on the clothes, included in the structure of necklaces. The horizontal arrangement of bells has been recorded for a dress from Glinniki, in the area of the breast, thus indicating clothes with broad cut.

All these details are the most characteristic for the dress of the Upper Volga. I will note a number of special elements, rare or found locally.

Clinking decorative elements of various forms were found on such sites as Bol'shaia Kosha, Iagodino, Mokrye Pozhni, Pleshkovo-1, Pekunovo-2, Kashin, Posady, Ust'e, and Vyrkino-2. Chiming jewelry executed in the "Meria style" is found only in the barrows located in the eastern part of the Upper Volga region (Pleshkovo-1, Pekunovo-1, Kashin, Posady, Ust'e, and Vyrkino-2). Jewelry of the "Meria" type from Koliubeevo (a barrow cemetery in the basin of the Medveditsa river) included 4 flat braided "horses", 2 triangular frame pendants,

and 2 lamellar pendants. A high concentration of chiming pendants is noted in Pleshkovo-1. The Meria population was an important component of the community of Pleshkovo, a fact that explains the presence of a large number of chiming jewelry items there.⁹¹ Konstantin I. Komarov notes also that the largest quantity of chiming jewelry in the “Meria style” appears in the outskirts of the Meria territory. According to researchers, the Meria population was partially displaced from the peripheral parts, including the territory of the Upper Volga, as the Slavs settled in the Rostov lands.⁹² Thus, the materials from the considered burial sites show that the local Baltic and Finno-Ugrian populations played an essential role in the formation of the Rus’ population in the eastern part of the Upper Volga. The groups of population that moved from the Meria land kept their traditions in dress decoration.

Belt details that have been well preserved in burials include pouches, made of leather or textile, most often holding spindles or hairbrushes, and bronze bells. Such accessories are characteristic for sites in the central and western parts of the studied territory (Khvoshnia, Malyi Bokhot, Sukhodol (Kholmovo), Khilovo, Izbrizh’e, and Glinniki).

Finger rings sewn on clothes are very rare details. As a rule, they were used in the decoration of belts (such cases have been found in Iurkino, Vysokino, Iagodino, and Pleshkovo-1). It is quite possible that such ornaments were the result of a tradition of wearing circular, chiming pendants, characteristic for the Volga Finns (Mari, Muroma, and Mordva). In Upper Volga burials, twisted and lamellar finger rings were used like circular chiming pendants.

Judging from the material discussed above, the Rus’ female dress of the Upper Volga area is not uniform. Archaeologists have encountered varying numbers of ornament and fasteners types and different ways in which they were worn. Nevertheless, considering all dress elements and the variants chosen in each assemblage and analyzing their distribution throughout the Upper Volga region, local variants of dress complexes become apparent.

Three main local variants of headdresses can be identified, dividing the considered territory into three unequal parts (Map 5).

1. The dress without belt details and a headdress with bracelet-sized temporal rings. Beaded necklaces, unpaired pendants, and wrist jewelry can be added to the basic elements of this variant. This choice of is widespread practically over the entire territory of the Upper Volga and prevails in its central part.

91 Komarov 2002, 153–154 and 167.

92 Leont’ev 1996, 290, 291; Komarov 2002, 154–155.

- II. Belted clothes with headdresses with small temporal rings generally fastened “horizontally”. These complexes are supplemented with composite necklaces and wrist jewelry.
- III. The dress with head nimbus with bronze spiral and plate details, but without belt details. It has been attested over a very small territory, in the western part of the Upper Volga, in Berezovetskii and Sterzh. Cervical ornaments such as neck-rings and beaded necklaces are also characteristic to this dress variant.

It is also possible to identify the local variants in certain parts of the Upper Volga region. I used the most general parameters in their identification, features of clothes cut and characteristics of head ornaments, defining dress style. It is possible to observe the following variants:

- 1) in the eastern part the dress has strips, a belt, and small temporal rings (Pleshkovo-1, Glinniki, Pekunovo-2, Posady). A similar variant is characteristic for the territory of the Upper and Middle Mologa basin (Bezhitsy, Sorogozhskoe, Motyli). Chiming pendants and knives on the belt (Fig. 19:1) could be added;
- 2) the central part of the studied territory is characterized by headdresses with bracelet-sized temporal rings and belted clothes. The dress is supplemented with breast necklaces and wrist jewelry. As previously noted, the dress cut cannot be reconstructed, but one may assume that costume include a skirt or “poneva” (Fig. 19:2);
- 3) in the south, i.e., in the modern Zubtsov and Staritsa districts of the Tver region, the dress is without headdress jewelry and without a belt, but instead includes pendants, rings, and bracelets (Fig. 19:3);
- 4) in the territory of the modern Kalininskii and Konakovo districts of the Tver region the dress has headdresses decorated with temporal rings of both large and small diameter (Izbrizh'e, Glinniki, Zabor'e, Zagor'e's kurgan groups) (fig. 19:4);
- 5) in the territory of the modern Selizharovo and Rzhev districts of the Tver region the local variant combines the dress with strips and bracelet-sized temporal rings (Bol'shaia Kosha, Gultsovo, Sukhodol). Bracelet-sized temporal rings are located, as a rule, “vertically.” Beaded necklaces and beads (Fig. 19:5) were a part of these assemblages.

There are also variants within one cemeteries or shared by no more than two cemeteries. It should be noted that characteristic features of the burial dress were used in practically every barrow group of the Upper Volga Sometimes

there are variants decorated in one style, or even decorated with one image, perhaps made by the same craftsman, within one and the same cemetery or on two separate sites. Such variants clearly show how the individual types of the local dress were formed. For example, it is possible to identify the following options of dress:

- Pleshkovo-1: belt assemblages in combination with cape clothes and chiming pendants, including headdresses with small temporal rings;
- Sukhodol (Kholmovo): headdress with figured plates and bracelet-sized temporal rings, belted clothes with pockets on the belt;
- Pekunovo-2: headdress including small temporal rings, also with beads, in combination with belted clothes and with necklaces, which always included one coin-pendant;
- Blagoveshchen'e and Gorbunovo: necklace with round pendants in two rows, headdress with bracelet-sized temporal rings, clothes without belt;
- Rozhdestvenno: dress without belt and headdress elements, with wrist jewelry, including finger rings with the image of a bird of prey;
- Khilovo: headdress including temporal rings with rhombic plates, belted clothes decorated with suspension brackets included trapeze-shaped pendants with the image of trident.

In short, distinctions between Rus' female burial dresses in the Upper Volga regions were primarily based on the headdress, then on the clothes cut, and finally on specific ornaments and the ways in which they were worn. The headdress was definitely the steadiest element of the female burial dress, in that it did not undergo many changes. Much more variation may be observed in the structure and cut of clothes, the ways of wearing ornaments, and even more so in the structure and form of ornaments, which defined the individual dress style.

Dresses of the first two variants seem to reflect the bases upon which the Rus' costume was formed and the nature of the Rus' settlement in the Upper Volga region. The existence of a costume with bracelet-sized temporal rings, in general with a small number of ornaments and details of a belt, characteristic for the central part of the Upper Volga area, strongly suggests that the Rus' dress in this region was formed on a Slavic basis.

Everywhere else in the eastern part of the Upper Volga, the burial dress was based on different features. The traditions of the Finno-Ugrian dress were most likely preserved in that part of the Upper Volga region: clothes with a belt with accessories and a headdress with small temporal rings that have been recorded to have been worn horizontally. Conversely, in the western part of the Upper

Volga region the most conspicuous elements are non-Slavic, most likely Baltic: the metal nimbus, and the tradition of decorating the clothes with sewn-on metal ornaments. It should be noted that for the burials of the second half of the 11th and the 12th century found in Berezovetskii, the metal nimbus was combined with bracelet-sized temporal rings. The latest study of the barrows excavated in Pleshkovo-1 and 2 (12th century) has revealed that bracelet-sized temporal rings became a part of the headdress. Most burials in the Upper Volga may be dated between the second half of the 11th and the late 12th century. The “standard” headdress with bracelet-sized temporal rings was formed during this period over the entire territory of the Upper Volga

Types of headdresses and head jewelry therefore seem to reflect the way in which the territory of the Upper Volga was settled. Political and ethnic territories influenced the variety of the burial dress.

The three variants of female burial dress testify that during their movement into the territory of the Upper Volga the speakers of Slavic mixed with the local Balts and Finns. The traditions of local populations continued to prevail for a long time. This is best seen in the burial dress of the eastern part of the Upper Volga where Finno-Ugrian elements certainly prevailed. Moreover, this ethnic originality seems to have been intentionally emphasized in the choice of the burial dress. This was not by chance, as the eastern part of the Upper Volga region was the periphery of the Meria territory. According to Konstantin I. Komarov, the abundance of Meria jewelry items in the Pleshkovo-1 burials may be a consequence of the Rus’ princely policy of settling Meria natives into this territory and partially replacing the Meria population from the periphery of the Rostov lands with the Slavic-speaking population.⁹³ The Balts and the Finns must have been the overwhelming majority population in those parts during the second half of the 1st millennium AD.

In the western part of the Upper Volga region, the dress preserves elements of Baltic origin. This is particularly clear in the case of the metal nimbi found in Berezovetskii and in Sterzh and of other dress elements (such as bracelets with animal heads and boat-shaped bracelets, faceted neck-rings, and bronze spirals). The proximity of the upper reaches of the Western Dvina, linking the Upper Volga to the southern and eastern Baltic region contributed to the penetration of influences from that region.

The dress variant favored in the center of the studied territory suggests that the Slavic element was probably stronger in that part of the Upper Volga area. The process by which the local dress was formed moved faster there than in the western and eastern parts.

93 Komarov 2002, 155.

Those local variants of dress apparently reflect the ways in which the Rus' dress formed in the Upper Volga basin. There are some cases of "discrepancies" in a dress: the adaptation of Finnish ornaments to a Slavic dress (unpaired jewelry); the adaptation of Slavic ornaments to a Finnish dress (bracelet-sized temporal rings combined with a spiral-plate nimbus or placed in a complex of small rings), that points to interferences between the Slavic, Baltic, and Finnish cultures. In certain cases, there is a connection between headdresses with bracelet-sized rings and belted dresses with strips and chiming pendants. This phenomenon is best identified in materials from the eastern and central parts of the Upper Volga. It testifies to the fact that dress formation there was most likely based on the preservation of a Slavic headdress and the use of cut that were characteristic for the population living there before the Slavic period.

Various groups of population from different regions of the Rus' entered into the territory of the Upper Volga, some from the north-west, and the south, others from the south-east. During the Middle Ages the northwestern coast of Lake Seliger and the left bank of the Volga from upper reaches to its confluence with the river Mologa were part of the Novgorod lands. The population in the Novgorod lands came along the left-side tributaries of the river Volga, the Tvertsa, the Medveditsa, and the Mologa rivers.

The variant of women's dress without ornaments or temporal rings has been documented in the center of the studied territory. A simple funeral dress, devoid of any ethnic markers, was probably quickly formed there. Apparently, the spread of Christianity also influenced the character of the burial dress. In the same area, in the Volga basin between the modern districts of Selizharovo and Konakovo in the Tver region, and including the basin of River Msta, there are sites that display signs of both paganism and Christianity. These include barrow finds of complex suspensions with pagan amulets and crosses, pendants with the head of Medusa and Christian crosses. The proximity of Torzhok and the Monastery of Sts. Boris and Gleb (Borisoglebskii) undoubtedly influenced the early spread of Christianity.⁹⁴

In the center of the Upper Volga region, sites associated with the archaeological culture of the long barrows and barrows in the form of high hills—"sopki"—appear in the direction of Upper Msta, Torzhok, and Volok Lamskii.⁹⁵ The location of those archaeological sites corresponds to the 12th-century Torzhok and Volok Lamskii lands and with the well-known road connecting Novgorod, Torzhok and Volok Lamskii in the Middle Ages. It is obvious that the

94 Malygin 2007, 121–124, map 2.

95 Malygin 1994, 116.

existence of that road influenced the expansion of that type of burial dress in the central part of the Upper Volga.

On the left bank of the river Volga, in the region of Lake Seliger, along the river Medveditsa, in the central part of the Volga basin, and along the river Shosha there are finds of temporal rings with rhombic plates. Trapeze-shaped pendants with the so-called “signs of the Rurik dynasty” appear especially in the Southeast Baltic region and in the northwestern part of the Novgorod lands, but they were also found in the basin of the river Shosha.

Thus, dress variants and its separate ornaments generally indicate the northwestern direction of communications between the left bank of the river Volga and the central part of the studied territory—the Novgorod lands.

The right-bank tributaries of the Volga—the Shosha, the Dubna, and the Nera—allowed for the penetration into the territory of the Upper Volga of a population that apparently came from the Rostov and Suzdal’ lands. Finds of temporal rings with trapezoid blades and radial temporal rings, most common in the territory of the Viatichi, Radimichi and Severiane tribes, have been recorded on the right bank of the Volga, from Vazuza to Nerl’. Finds of beaded temporal rings typical of the Vladimir barrows, are concentrated in that area. Elements of Meria dress were found in the eastern part of the Upper Volga region. Thus, along with the northwestern direction in that part of the Volga basin the traditions of the population from the Rostov and Suzdal’ lands had an impact upon the burial dress.

The proximity of the Upper Dnieper (communicating with the Volga through the tributary river Vazuza) and of the Western Dvina enabled the penetration of the population from Smolensk and from the southeastern shore of the Baltic Sea. In the local variants of the female burial dress identified on the territory of the modern districts of Selizharovo and Rzhev in the Tver region, one can find similarities to the dress of women buried in the 11th- and 12th-century Smolensk barrows. The closest analogy is found within the barrow group excavated in Kharlapovo in the Smolensk region.

In the local variants of the burial dress one can identify elements of dress in Northern Russia that is known from ethnographic reports.⁹⁶ It is even possible to see in some variants the prefiguration of the Russian “national” costume from the province of Tver. For example, the “kastalan,” a dress with wide straps, is characteristic for the Rzhev and Ostashkov costume in the 18th and 19th centuries.⁹⁷ Tunic clothes with wide straps (in the northern regions of the Tver province it was called “mortal”) are typical for the Ves’egonsk and

96 Maslova 1987, 288.

97 Kalmykova 1995, 181.

Kashin districts of the Tver province.⁹⁸ Apparently, the identified variants of the “archaeological” dress reflect the initial stages of formation of traditional Russian female dress.

The dress assemblages identified at the local level apparently reflect local ethnographic features. They can testify to certain ethnic traditions. It is quite possible that they also reflect the traditional occupations, family and trade relations, and the origin of those who wore them. Such dress assemblages were formed, apparently, on the basis of the actual circumstances of life. Their originality can be compared with that of the ethnographic dress of the 19th and early 20th century, which allowed one to determine the age, family status and territorial origin (down to the specific village) of the wearer based on his or her appearance.⁹⁹

In conclusion it should be noted that the burial sites of the Upper Volga basin have been unevenly studied both from a territorial and a quantitative perspective, therefore the present conclusions, especially for the local variants, may be corrected through the further accumulation of data and during subsequent studies of the topic.

6 Conclusion

The study of materials from burial sites in the Upper Volga basin allows for the identification and reconstruction of separate parts of the female and male burial dress, and one can express hypotheses on their cut. The distribution of artifacts in the breast, belt, headdress and hands area reflects to a certain degree the cut and design of the burial dress.

The study of the organic dress materials has led to interesting results. By comparing them with the location of artifacts in burials, one has the chance to present the cut of Rus' clothes. It is possible to say that the tunic cut has been identified in all the revealed types of clothes, such as the lower shirt and both the male and the female top cape. This is what is called the most archaic type of cut in ethnographic studies.

The options of dress according to the age of the wearer are comparable to materials from ethnographic reports and allow for the discussion of the similarity between the lifetime and the burial dress. The conclusions drawn on the character of the burial dress can also be applied, in a similar way, to lifetime clothes, first of all to the ceremonial dress.

98 Sosnina and Shangina 1998, 55.

99 Sosnina and Shangina 1998, 8.

The headdress is the most constant part of the female dress and it reflects, first of all, the ethno-cultural features of the population in question. Temporal rings are the most frequent category of jewelry associated with the headdress. Between the late 10th and the mid-11th century, the features of the women's headdress in the western and eastern parts of the studied territory reflected the heterogeneous ethno-cultural structure of the population—Balts in the western and the Finno-Ugrian component in the eastern part. During the next chronological stage (from the mid-11th to the late 12th century) the standard headdress with bracelet-sized temporal rings was adopted throughout the entire region.

The basic elements of the women's dress were, first of all, the lower clothes—with a small cut of the neck and with a collar, clasped with buttons. The outerwear was more diverse. It is possible to identify the following types of top-part women's upper clothing:

- 1) a type with a belt, decorated by metal jewellery and one without a metal details;
- 2) shoulder wraps-type (like "sarafan");
- 3) "poneva" type (skirt);
- 4) cut cape clothing.

The distinctions in female dress are shown, first of all, in the character of head-dress and ornaments. At an early stage the cultural traditions of the western and eastern parts of the Upper Volga region can be traced in special types of headdresses. The nimbus with spirals and plates was typical for the western, while for the eastern part the most characteristic part of the dress was a head-dress with small temporal rings, probably in the form of a hat. In the second half of the 11th and during the 12th century these distinctions were gradually blurred, as the headdress with bracelet-sized temporal rings was adopted almost everywhere in the region. At this stage distinctions were marked in the nature of clothes cut and the ways of wearing ornaments. Thus, the local variants of women's burial dress identified reflect a process of formation of female dress in the territory of the Upper Volga, beginning with the 11th century. This process included the formation of the standard headdress with bracelet-sized temporal rings. In the center of the Upper Volga region (the modern districts of Rzhev, Zubtsov, Staritsa and Kalininskii in the Tver region) bracelet-sized temporal rings with closed ends were already in use during the first stage. It is possible that the most intense interaction with the Slavic-speaking population took place in that territory. Valentin V. Sedov believed that the combina-

tion of bracelet-sized temporal rings with fibulae and zoomorphic pendants of the Smolensk type in the Upper Volga region was typical for female dress in Northern Russia.¹⁰⁰

Female dress reflected not only ethno-cultural features of the population, but also age categories. Male dress, on the other hand, looks more uniform than female dress during all chronological stages and over the entire territory. It features a smaller number of details. The majority of assemblages of men's dress include only belt details (most often only the buckle) and the artifacts suspended from the belt. Composite male costumes have also been identified, that included capes, decoration of the hands, belt sets, and various tools suspended from the belt.

Men's dress appears more functional than women's. Comparing female and male dress brings out the different roles of men and women in the rural society of Rus'. First, the ethno-cultural features of the population and the age and family status of the women were reflected in their dress. The local options of women's dress identified reflect the heterogeneous ethno-cultural structure of the population of the Upper Volga and the interaction of different cultural traditions in that region. The structure of male dress is not connected to the age categories and does not reflect ethnic features. Most likely, men's roles in rural communities were not defined by age. Wearing a certain type of dress designated one's belonging to a certain social or professional group. Thus, women's burial dress corresponded to the social role of women as bearers of cultural traditions, while men's burial dress reflected men's role as supporters and defenders of the group. Ethnographic materials lead to similar conclusions.

100 Sedov 2005, 20.

A Catalogue of Rus' Burial Dress Finds in the Upper Volga Basin

1 Berezovetskii (1)

The Berezovetskii cemetery is located on the northwestern shore of Lake Seliger, in the western part of the Upper Volga territory discussed in this work. The burial ground has been known since the late 19th century. In 1882, landowner D. A. Vorontsov excavated six barrows, while Antonina V. Uspenskaia led a large-scale excavation of the cemetery in the 1960s and 1970s.¹ Materials from those long-term researches were summarized by the author of the excavation in the 1993 publication.² The 139 barrows contained 141 burials; 50 burials were cremations and 91 burials were inhumations.

1.1 *Women's Burial Dress*

73 female burials have been investigated in Berezovetskii, only 62 of which yielded burial dress details. It is difficult to reconstruct the dress based on materials from the 22 cremation graves, even though most of them produced metal details. The most characteristic element for women's burial dress in Berezovetskii is the decoration of the headdress and the breast jewelry (Tab. 7–9; fig. 20–41).

Headdress details were found in 59 female burials (81 percent of complexes of women's dress in the Berezovetskii necropolis) (Tab. 7). The most interesting is the spiral-plate diadem, an ornament which strongly distinguishes the headdresses from Berezovetskii. Such diadems were found in 19 burials. They are made of bronze spirals strung on bast fibers or leather straps and of plates. In barrow 86 the spiral-plates diadem was twisted with a red woolen band that measured 2 cm in width and passed between the spirals. Diadems decorated the front part of a headdress and were fastened at the nape with laces. Berezovetskii is the only cemetery in the Upper Volga region, in which spiral-plate diadems have been found in such large quantity. Single finds of similar diadems are known only from Sterzh (Vladimir N. Glazov's excavation), and,

1 Uspenskaia, 1966, 1968–1972, 1974–1979.

2 Uspenskaia 1993, 79–135.

possibly, the cemetery excavated in Mozgovo (Babkovo) in the modern district of Zubtsov (Tver region).

Only one diadem from Berezovetskii belongs to the lamellar type, made of a thin silver strip. Some diadems were attached to a base made of birch bark. As part of the headgear people also used leather components for fastening the temporal rings. In eight burials the spiral-plate diadems were independent decorations of a headdress. In the majority of cases they were combined with other jewelry items, mostly temporal rings.

Temporal rings are the commonest decoration of the headdress in the Berezovetskii burials. Most numerous among them are the bracelet-sized temporal rings with twisted ends, as they were found in 38 burials. Bracelet-sized temporal rings with closed ends were recorded in 10 burials and three oval-plate temporal rings were found in one burial. There were some small temporal rings as well, including 13 with S-shaped ends, four rings with smooth hollow beads, and one ring with nodular beads.

The location of the temporal rings provides evidence on how they were fastened. They might have been attached to tapes or interwoven into the hair, framing the face. In barrows 60 and 124 for example (Fig. 26; 38), two bracelet-sized temporal rings have been found on each side of the face, in "vertical" position, with the top rings at the level of the temples. In barrow 58 two bracelet-sized temporal rings from each side were found fastened onto a leather band. In addition, the use of bow-shaped hairpins for fastening the temporal rings has been attested. In barrow 54 quite a large hairpin was used to attach the temporal rings, on 3 from each temple to a lamellar diadem (Fig. 24). It is possible that in this case the "vertical" way of fastening temporal rings was not employed, and each ring was attached to the diadem (Fig. 11:6). A similar way of fastening temporal rings with hairpins passed through a leather band (as headdress base) was revealed in barrow 61 (Fig. 27). The ways of fastening small rings are less clear. In case they were combined with bracelet-sized temporal rings, they were apparently fastened in the same way. In barrow 94 it became apparent that one headdress included 13 small temporal rings, 7 by the right and 6 by the left temple. In burials they are found closely together, with the hair inserted into each ring. That allows one to reconstruct the composite hairdress, perhaps with twisted braids decorated with temporal rings (Fig. 36).

In burials from barrows 36, 61, and 120, beads, trapeze-shaped and small round plaques have been found in the head area together with remains of woolen textiles. In barrows 36 (Fig. 23) and 120 they were found on the skull, on the clavicles and on the humeral bones. These might have been head covers embroidered with beads and plaques. Mariia A. Saburova has reconstructed a similar headdress based on materials from the burial in Novinki II (Vologda

region).³ In Berezovetskii, the head covers were combined with temporal rings. Most likely, such headdresses were only worn in exceptional cases, as part of ceremonial dress during the person's lifetime. It is possible that burials in which the remains of head covers are found were the burials of girls buried in wedding costumes.

Cervical and breast decorations of the dress have been found in 62 female burials from Berezovetskii (83 percent of all women's costume assemblages). They consisted of torcs, necklaces made of beads and pendants, chains, bells, knives, and metal plates (Tab. 8).

Torcs appear in 14 (19 percent) assemblages of women's dress. Among them, 10th- to 11th-century iron torcs were as a rule made of over wound rods, and bronze rings were hollow with a clasp, made of a smooth rod, twisted, or made of wire with ends of various shapes. In all cases, torcs appear in combination with breast necklaces.

Necklaces made of beads are the basic elements of the female burial dress in Berezovetskii, along with headdress jewelry. The commonest are gilded glass (27 burials) and opaque glass beads (19 burials), segmented beads (19 burials), and carnelian beads (17 burials). In Berezovetskii, necklaces with various kinds of pendants are quite rare. Necklaces with round pendants and pendant-coins represent only 13 percent of all necklaces. One most often encounters Oriental coins. Only barrows 121, 124, and 132 contained round cast and stamped pendants. Among them there were two cast suspension brackets in the Jellinge style, with the image of predatory beasts biting each other (barrow 124). Crescent pendants, which appear in only 3 necklaces, were also very rare. The majority of necklaces in Berezovetskii consist of between 10 and 30 beads. Some include about 40–60 beads and, in isolated cases, there were about 200. In some burials it is even possible to know the number of bead threads. So, for example, in barrow 62 the necklace consisted of two threads, made of carnelian, rock crystal, amethyst, and aquamarine beads and glass beads of various forms. The necklace from the burial of an 8–10 years old girl in barrow 43 consisted of eight rows of beads with several glass and amber beads (Fig. 40).

Other breast jewelry items are very rarely encountered as part of female dress in the Berezovetskii burials. Chains were only found in five burials. In inhumation barrows (124 and 132) chains with suspended knives were found on the shoulders of the buried women. Bells appear in four dress assemblages. In barrow 51 (I) three bells were part of a necklace, and six more, found lying closely by the right shoulder, could have been both shoulder ornaments and details of a braid ornament. A similar use of the bells was recorded in

3 Saburova 1974, 89, fig. 2.

Pleshkovo-1 and probably also in Glinniki. The knives were used as shoulder pendants in 3 dress assemblages (barrows 86, 119, and 120). In barrow 62 triangular pendants with three holes, bronze buttons, bells, and iron razors (Fig. 28) were suspended from the belt together with knives.

Three burials from Berezovetskii stand out because of the decoration of clothes with small metal plates. In barrows 54 (Fig. 24) and 119 such plates were found near the hands and they possibly decorated the edges of the sleeves. In one burial from barrow 50 (I) the small metal plates were probably sewn onto the collar of a garment.

Dress details in the area of the belt in female burials from Berezovetskii are very rare. There are only three burials in which belts with knives have been found (barrows 22, 61, and 62). In seven burials the knives were by the shoulder bones so one may define precisely how they were suspended, on tapes or thongs attached to one shoulder, or on the belt on the overestimated waist.

Wrist jewelry (Tab. 9) was found in 23 (37 percent) assemblages of female burial dress in Berezovetskii: bracelets—as part of 17 assemblages and finger rings as part of 16 dress assemblages. The bracelets found in Berezovetskii belong to the type made of one rod with chopped-off ends (seven items), twisted and tied ends (six items), and lamellar (three cases). One bracelet (barrow 84) was made of a rod with triangular section and the ends in the form of animal heads. In Berezovetskii, bracelets have been found only in female burials, both inhumations and cremations. Materials from the inhumation burials indicate that bracelets were worn more often on the right than on the left hand (15 cases). Bracelets were found on the left hand in only five burials and in one case they were worn on both hands.

The majority of the finger rings belong to the lamellar type with relief ornaments (18 specimens). There were also rings with oval flaps (seven specimens), rings made of wire (nine specimens), and simple lamellar finger rings. Practically all finger rings were found with inhumation burials. In four assemblages the finger rings were only worn on the right hand, in eight only on left the left hand, in three on both hands. Between one and two, rings have been found together, but in barrow 50(I) no less than five rings were on the left, and three on the right hand.

The combination of bracelets and rings in Berezovetskii was attested in eight cases. In burials from barrows 22, 43, 55, 62, 124, and 135 various wrist jewelry items were combined with a large number of beads, pendants, and torcs.

There are seven burials of girls, between the age of 6 and 7 (two burials), between 8 and 10 (one burial), and teenagers (two burials). Headdress details were found in girls' burials, such as wire temporal rings, both the small and the bracelet-sized variety, and a diadem (barrow 35). Breast and wrist jewelry

was also part of those dress assemblages. Barrow 43 contained iron and bronze torcs and a necklace made of eight rows of beads, a bracelet, and four finger rings; barrow 97 included one iron torc, one necklace made of glass beads, one knife, probably suspended from the shoulder, and a bracelet (Fig. 41).

Children were rarely buried in the Upper Volga region with numerous ornaments. This indicates the special significance attached to the burial dress of the girls in Berezovetskii. Only two burials of girls from that cemetery lacked any headdress elements and instead included only some beads.

The features of a women's dress of the Berezovetskii cannot be considered independently from the chronology of the burials. Berezovetskii is one of the largest and best investigated barrow groups in the Upper Volga. It seems to have been in use between the late 10th and the late 12th century. About 44 percent of the burials in Berezovetskii can be dated to the late 10th century and the first half of the 11th century, 11 percent of the burials can be dated to the 11th century, 40 percent between the second half of the 11th century and the first half of the 12th century, and only 5 percent to the late 11th and the 12th century.

The female burial dress of the early phase of the Berezovetskii cemetery (late 10th century to the first half of the 11th century), is characterized by a peculiar headdress with a spiral-plate diadem, sometimes in combination with bracelet-sized temporal rings. The Berezovetskii diadems are very similar to the diadem of the costume of Latgalian tribe ("vainagi") head diadem documented archaeologically among the Baltic groups of the Latgallians, Selonians, and Zemgalians.⁴ A similar diadem was found in a barrow from the Sterzh parish (see below). Except for diadems, the burials of Berezovetskii produced bracelets with the ends shaped like animal heads, which are also common in burial assemblages from the Baltic region, and faceted torcs with variously formed ends. Antonina V. Uspenskaia believes that those categories of artifacts betray a Finno-Ugrian population.⁵ "Vainagi" headdresses with bracelet-sized temporal rings with tied ends suggest that those dress assemblages signal a population which preserved its ethnic originality, but was under the strong influence of the Slavs. Women's costumes in burials of the early phase of the Berezovetskii cemetery are also characterized by necklaces made of large numbers of beads—prismatic and spherical carnelian beads, mottled beads made of opaque glass, lemon-shaped beads-with the inclusion of pendants. During the 11th century, the female headdress gradually changed. From the second half of that century, the headdress with bracelet-sized temporal rings but

4 Sedov 1987, 360, 369, 372.

5 Uspenskaia 1993, 122.

no diadem became the rule. Necklaces became more modest and the ethnic distinction of the dress gradually disappeared.

Thus, chronologically sensitive changes in the female burial dress from Berezovetskii are best documented by means of the headdress.

The structure of breast and wrist ornaments changed also, but primarily in quantity. Belt details are very rare in female burials from Berezovetskii, both during the early and the late stage, while the suspension of jewelry and other items from the belt is unknown.

Chronological changes in female dress correspond to changes in the burial ceremony used in Berezovetskii. Cremation made room for inhumation during the first half of the 11th century. By the 12th century there were burials in graves under mounds. During this period, fewer and fewer artifacts were deposited in burials as grave goods.

1.2 *Male Dress*

Berezovetskii includes 55 male burials, two of which are of boys with no dress details. Elements of the burial dress appear in 28 male burials that only represent 51 percent of their total (Tab. 10, Fig. 180–186). In direct connection to the clothes, one can only mention buttons (found in two burials) and fibulae (in seven burials). Belts are the commonest elements of the men's dress. They were marked by finds of buckles (in 16 burials), belt rings (in three burials), belt mounts (in two burials), and accessories suspended from the belt, such as knives (recorded in 23 burials), whetstones (in three burials), and purses made of textile and leather (in six burials). Wrist jewelry items were found in three burials. There is only one case in which the remains of leather footwear and a headdress were found.

The inner body wear in Berezovetskii male burials probably consisted of a tunic shaped garment with a small cut on the neckline clasped with buttons. Bronze buttons were found in two burials (barrows 87 and 101) on the cervical vertebrae.

Finds of fibulae testify to the use of outerwear in the form of a cape. The Berezovetskii fibulae are of special interest. Nine fibulae were found, from which eight were made of bronze and one was made of iron. Four bronze fibulae belong to the type with twisted ends, two had cone-shaped heads, and one was decorated with a relief ornament, while the pin bore the image of an animal's muzzle. Such fibulae have good analogies from archaeological sites in Northern Europe. Three burials with fibulae were cremations and the other four were inhumations. In Berezovetskii fibulae were found in two areas: on the shoulders (barrow 87) (Fig. 183) and sideways, above the pelvic bones (barrows 39, 65, and 96) (Fig. 180, 181, and 184). It is possible to assume that there were

two ways of wearing a cape: 1) with a fastener by the neck (shoulder); 2) with a fastener on one side, in which case one arm was free and the other was covered by the cape. Capes with a sideways fastener were recorded in the Zalakhtovye cemetery.⁶ Scholars believe that such a cape was most convenient for horse-riding. Remains of woolen textiles with twill weave were found together with fibulae, but they are too small to allow the reconstruction of the cape type.

The belt sets in Berezovetskii are very simple. They consist, as a rule, of one buckle (14 cases) or a buckle and a ring (one case). Only in two assemblages (barrows 2 and 26) have belts been decorated with bronze plaques (Fig. 16:10) that have analogies in burials from Petrovo and Timerevo in the Iaroslavl' region.⁷ Remains of leather belts were also found. Practically in all cases knives were suspended from the belt, generally on the left side. Belt purses (sacks), made of leather or rough fabric and containing flint steels, coins, and beads were found in barrow 39. An assemblage of scales and weights was suspended from a belt found in barrow 81.

The only jewelry items of male dress were finger rings (barrows 111 and 127(1)). Those items were of the lamellar type, with a wide middle part and tied ends.

Barrow 81 contained a fragment of a felt headdress probably in the form of a cap (Fig. 182).

Bronze rings from remains of leather thongs, which probably held high footwear together at the knees, were found in barrow 127(1). Similar rings have been found in Izbrizh'e and Pekunovo-2. Footwear of similar character was found in burials from Zalakhtovye. In general, the male burial dress from Berezovetskii consisted of a shirt tied with a belt with the necessary items suspended from it. High footwear or feet wraps were also reconstructed. The costume assemblage in barrow 127(1) included a cape. It was combined with finds of weapons and coins. Possibly, this costume did not belong to an ordinary member of the community.

Chronological changes in the character of the male dress are visible only in the diminishing quantity of metal details. Male burials of the last burial phase (12th century) had practically no grave goods.

6 Khvoshchinskaia 2004, 121, fig. 43.

7 Mal'm 1963, 66–67.

2 **Besedy-2 (43)**

The barrows in Besedy-2 are located on the right bank of the river Volga, in the Kalininskii district of the Tver region. The cemetery has been known since the early 20th century. In 1924 Ivan A. Vinogradov excavated three barrows.⁸ Excavations resumed in 1997–2000 with the archaeological expedition of the Tver State University, led by Elena V. Lagutkina (1997–1999; four barrows excavated)⁹ and then by the author of this book (2000; one barrow).¹⁰

In all, eight barrows have been found with 18 burials (6 male, 5 female, 2 child, and five uncertain graves). No dress details have been found in any male or child burial. Metal and glass ornaments have been found in five graves of women. The burials in barrows 25(3) and 5 (3) (Fig. 42) contained identical assemblages of dress ornaments: temporal rings of average diameter, one at each temple, one bead (in barrow 25 made of silver, in barrow 5 made of clay) and one finger ring (in barrow 25—the cast variety with a glass insert, in barrow 5—the cast variety, falsely twisted). The temporal rings were found at the level of the ears and thus were probably inserted into the earlobes (Fig. 42). Beads were found in the area of the cervical vertebrae and were perhaps used as buttons. Two temporal rings were found in barrow 8 investigated by Ivan A. Vinogradov. One was of the ring type with rhombic plates, of average diameter.

Fragments of unbent wire bracelets were found in two female burials (barrow 5, burial 4). There was also a glass bead (barrow 34, burial 2) but its place in the dress remains unclear. The bead was found in the area of the hips, and a bracelet fragment was discovered in the area of the pelvic bones.

According to their few grave goods, but especially to finds of finger rings with glass inserts and rectangular flap,¹¹ and of one silver, hollow, smooth bead,¹² the burials from Besedy-2 may be dated between the late 11th and the 12th century. Just like most other 12th-century costume assemblages in the Upper Volga region, the female burial dress from Besedy-2 is characterized by a small amount of metal jewelry items. There are no bracelet-sized temporal rings and necklaces, that are otherwise typical for 11th-century dress. There is however wrist jewellery. The majority of the burials from Besedy-2 were without grave goods. Therefore there is no dress evidence.

8 Vinogradov, 1924.

9 Lagutkina, 1997–1999; Lagutkina and Stepanova 2001, 125–139.

10 Stepanova, 2000; Stepanova and Zhukova 2002, 14–24; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2003, 97–98.

11 Sedova 1981, 139.

12 Lesman 1990, 81.

3 Beskovo (34)

This burial mound (or barrow group) was probably located on the upper course of the river Nemka, a right-hand tributary of the river Shosha (in the Kalininskii district of the Tver region). In 1969, one barrow was excavated by locals, in which a woman's burial was found. Items from the excavation are stored in the State Historical Museum (inventory No. 2046). Two temporal rings with trapezoid blades, two cornelian bipyramidal beads, one white opaque biconical bead, and a lobed temporal ring are said to have been found in that burial, together with a ceramic pot.

4 Blagoveshchen'e (16)

The barrow group is located on the left bank of the river Volga, in the Blagoveshchen'e parish (Rzhev district of the Tver region). It has been known since the second half of the 19th century.¹³ Excavations were carried out on the site between 1984 and 1986 by the Kalinin archaeological expedition of the Academy of Sciences of the USSR.¹⁴ The results of those excavations were published by Marina E. Smirnova.¹⁵ There were 11 barrows containing 20 burials, including eight male, six female, three child and three uncertain graves. The age at death has also been determined in all those cases. The cemetery was in use between the second half of the 11th and the late 12th century. Burials in barrows 1, 2, and 4 can be dated to the late 11th or the early 12th century, while those in barrows 5, 9, and 10 are from the early or the first half of the 12th century.¹⁶

It is possible to study women's burial dress based on materials from six female burials. Dress details consisted of headdress jewelry as well as breast and wrist ornaments (Tab. 11, Fig. 43; 44).

Bracelet-sized temporal rings with tied ends (found in four burials) and temporal rings with rhomboid-shaped plates and tied ends (discovered in one burial together with bracelet-sized rings) were a part of the headdress. Organic headdress remains have not been found, but the location of the temporal rings in relation to the skeleton allows one to assume that they were fastened to headdresses in the "vertical" way, between one and four on either side.

13 *Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2007*, 241.

14 Islanova, 1984, 1985; Smirnova, 1986, 1987.

15 Smirnova 1999, 39–52.

16 Smirnova 1999, 46.

Beads were found in five burials and pendants were part of breast ornaments in two burials. Except burial 4 in barrow 5 (in which only one bead was found), the Blagoveshchen'e beads were placed in one line. Two burials (in barrows 3(1) and 5 (2)) contained 12 identical silver, round suspension brackets with the image of a bird of prey executed in the Borre style (Fig. 14:9). Good analogies for this piece of jewelry are the 10th- to 11th-century suspension brackets with images of birds, found in Vladimir, Gnezdovo, Novgorod, and in contemporary cemeteries in the Sambian Peninsula (Eastern Prussia, present-day Kaliningrad region of Russia).¹⁷ Although using a different technique (granulation), all those brackets have a similar iconography and image style. Elena Iu. Novikova regards those pendants (or brackets) as the product a multiethnic environment and notes the relation of the associated imagery with military retinues. The idea finds confirmation in written sources and the folklore tradition. The Blagoveshchen'e pendants should apparently be regarded as imitations of those earlier specimens.

In barrow 5, the central place in a necklace was taken by a large slate bead and in barrow 3 by a crescent pendant with a cross. The arrangement of pendants in two lines was recorded in barrow 3 (Fig. 43). It is quite possible that they were sewn in this order on some support. A similar necklace can be reconstructed based on materials from barrow 3 in Gorbunovo, where a necklace in two lines with crescent pendants was found. That identical suspension brackets have been found in Blagoveshchen'e may perhaps indicate some social relationship between the women buried on those two sites.

The female burial dress from Blagoveshchen'e is characterized by wrist jewelry (in all female burials). Both bracelets and finger rings have been found, sometimes two or three specimens for each type.

In two burials the dress was decorated with metal plates.

There were no dress details in the area of the belt in any of the Blagoveshchenye burials.

Through the abundance of wrist jewelry from female graves, the female dress documented in the Blagoveshchen'e cemetery resemble the dress documented in modern times in what are now the Staritsa and Zubtsov districts of the Tver region.

The male burials in Blagoveshchen'e have either no grave goods, or a small number of artifacts. It is therefore almost impossible to reconstruct the burial dress. Only in one burial (barrow 2, burial 1) have metal plates been found along the skeleton. The artifacts were apparently sewn on the clothes.

No grave goods were found in two child graves.

¹⁷ Novikova 1993, 46–56.

5 Bol'shaia Kosha (7)

The barrow group is located on the right bank of the river Bol'shaia Kosha with the Volga, in the Selizharovo district of the Tver region. It is known from the second half of the 19th century. According to Vladimir A. Pletn'ev, it contained a total of 45 mounds.¹⁸ Ten barrows were excavated in 1891 by V. I. Vlasov. In eight of them burials were not found. The bodies of a man and the richly equipped woman were found in two of the mounds. The artifacts inside them were transferred to the Tver Museum. Their exact arrangement in the burials is not known, therefore the burial dresses cannot be fully described on the basis of these finds materials. The materials of the excavation carried out in 1985 and 1986 under the leadership of Elizaveta M. Chernykh are better sources for the study of burial dress.¹⁹ The barrow group, totaling by then 21 barrows, was fully investigated. 32 burials, including nine women's, four men's, and 19 uncertain burials were investigated in total. The chronology of the burials has been defined, apparently, to the end of the 11th century and the 12th century.²⁰ The dating was confirmed by the finds of ribbed finger rings which are dated from the end of the 11th century,²¹ bracelets with up-turned ends, which were also found in Novgorod in layers from the end of the 11th century until the 14th century,²² and of cornelian bipyramidal beads which are dated to the end of the 11th and the 12th centuries.²³

5.1 *Women's Dress*

The women's dress of Bol'shaia Kosha is characterized by details of headdress and rich cervical, breast, and wrist ornaments. Practically all female burials included headdress details—both jewelry and one fragment of a base of head-dress and a hair (Tab. 12; Fig. 45–48).

The most widespread headdress jewelry items are the bracelet-sized temporal rings. In five cases there were six such rings, three on each side of the face. It is possible to accurately identify their “vertical” wearing. Barrow 15 produced fragments of braids into which temporal rings (Fig. 11:1) had been interwoven. In a female burial from the 1891 excavation, braid remains were found together with temporal rings and beads. How the temporal rings were fastened into a braid remains unknown, but this detail corresponds to a find from Elizaveta M.

18 Pletn'ev 1903, 17–20.

19 Chernykh, 1985, 1986; Chernykh 1989, 57–65.

20 Chernykh 1989, 64.

21 Sedova 1981, 122.

22 Sedova 1981, 133.

23 Lesman 1984, 140.

Chernykh's excavation in barrow 15. The location of the bracelet-sized rings is known from the majority of the burials, up to three items, one above the other. Fragments of temporal rings, without any indication of their quantity and location, were found in two burials. Only two burials had different temple jewelry items. In barrow 8, the headdress was decorated with two temporal rings with diamond-shaped plates, one at each temple. Two small temporal rings with open ends were part of a headdress in barrow 17(1). The role of two bronze rings with open ends, found during the 1891 excavation, remains unclear, but it has been recorded that a gilded bead was strung on one of them. Perhaps these rings were also part of a headdress. In burials 1 and 3 of barrow 21 bronze spirals, beads and decorative bells were part of the headdress besides temporal rings. They probably decorated the front part of the headdress (Fig. 47, 48).

There were single finds of textiles and birch bark from headdress pieces. Rectangular pieces of birch bark from headdresses were found in barrows 8 and 15. In burials 1 and 3 of barrow 21 an agglomeration of jewelry items was found over the skull—bells, fragments of spirals, and beads. This suggests that the headdresses were perhaps tall or had a high front part. Traces of bronze jewelry were found in burial 3 of barrow 14 on the head of the buried. They were positioned in two ranks. They were perhaps bronze sewn-on plaques, which probably decorated the front part of the attire. Fragments of leather (Fig. 46) were also found there together with temporal rings.

Neck-rings and necklaces made of beads and suspension brackets were part of the breast ornaments of women's dress from Bol'shaia Kosha (Tab. 13). Beaded necklaces were found practically in all female burials. Almost all of them consist of a significant amount of beads. The prevailing types were gold foil and blue glass beads. According to the color scale, yellow and blue prevailed. Red beads only are singly. In two cases, necklaces included crosses, two in round pendants and one on a 30 cm-long chain. Torcs were part of five women's dress assemblages. In certain cases it is possible to reconstruct the composition of breast ornaments. In burial 3 from barrow 14 the ornament consisted of long lines. The chain was placed on the neck, at the top of the composition. Lower there were three lines of blue beads which symmetrically included large yellow spherical beads (Fig. 13:7). A strip of bronze corrosion, probably from the sewn-on plates, had been formed below a necklace. Its location allows one to assume that the woman wore clothes with wide neckline, edged by bronze plates (Fig. 1:6, 51). In burial 1 of barrow 21 a cross was found in the top part of a necklace. It had apparently been suspended independently around the neck. Two necklaces with beads were placed below. One of them is multi-colored, including glass eyed beads, carnelian beads, and gold foil glass beads. Another necklace consisted of small white beads. Round pendants were included in the necklace. The bronze twisted torc (Fig. 13:2) was found below the pendants.

Among the jewelry of the breast and shoulders area one must also note bells, chains, and fibulae. Bells decorated four women's dress complexes and in three cases they were found in large numbers, between 12 and 33. The materials in burials 1 and 3 of barrow 21 indicate their arrangement in the breast area of the dress. Those costumes were not only decorated with separate bells, but also with sets of bells attached on large rings, two to three items on each ring. In both burials such sets of bells were found on the shoulders. Probably the symmetry of the shoulder jewelry attests to the use of clothes with straps or wide neckline like a "sarafan" with broad straps. The straps of those clothes were not undone and were decorated with paired sets of bells. The existence of similar clothes in Bol'shaia Kosha is also confirmed by finds in burial 3 of barrow 14.

The chains found in two burials were used differently in the dress. In burial 3 from barrow 14 the chain was found placed horizontally and was part of a necklace, an unusual arrangement for the Upper Volga dress. In burial 3 from barrow 21 the chain was attached to the left shoulder, and hung down along the body. The tiny spoon, two drilled wolf canines, the drilled bone and another artifact made of bone, but preserved only fragmentarily, were attached to it.

Two fibulae were found in the burial excavated in 1891. Their arrangement is not known and it is only possible to assume that they could have been placed on the shoulders, as fasteners of straps.

In most female burials in Bol'shaia Kosha, there are no dress details in the belt area. Only three dress assemblages apparently included belted clothes. In burial 3 from barrow 14 the bronze corrosion was identified in the area of the belt, and apparently signaled sewn-on bronze jewelry of the belt sheath. In barrow 8 a "horse" pendant of the Smolensk type with pendant-bells was fastened to a belt. Ten trapeze-shaped suspension brackets, one spiral fragment, and a round pendant were found in burial 3 from barrow 21 in the area of the belt and they were probably its decoration.

Wrist jewelry is characteristic for women's dress in Bol'shaia Kosha. Bracelets and finger rings were part of eight women's dress assemblages that frequently included one bracelet and one or two finger-rings on each hand.

Judging from the archaeological evidence from female burials, there were two dress options in Bol'shaia Kosha: one with a headdress with temporal rings, with breast necklaces made of beads, and with wrist jewelry (barrows 9, 14 (1), 15, 17 (1), 18); and another with a headdress with decorated forward part, breast and humeral jewelry, wrist jewelry, and belt details (barrows 14(3), 21 (1 and 3), the burial excavated in 1891). When taking into consideration the most relevant female burials, those from barrows 14 and 21, dress assemblages were based on belted clothes, with broad neck cuts, perhaps of the tunic "sarafan" type, decorated with bells, a headdress with high forward part,

bracelet-sized temporal rings interwoven “vertically” into the hair, and wrist jewelry. The dress was supplemented with composite breast necklaces.

Through its headdress with bracelet-sized temporal rings and decorated forward part, composite breast, and wrist ornaments, the women’s dress from Bol’shaia Kosha is generally close to the dress from Sukhodol (Kholmovo) and Blagoveshchen’e.

5.2 *Men’s Dress*

Dress details in male burials consist of belt details (that were found in all burials), buttons and finger ring (one each per burial), and also fragments of organic materials (Tab. 14; fig. 187). Buckles (found in four burials), belt rings (in four burials), belt mounts (in one burial), and knives suspended from the belt (in three burials) signal the presence of belts. The richest is the belt set from the burial excavated in 1891: the leather belt was decorated with mounts, it was clasped with a bronze buckle, and included two rings, while three knives were suspended from it. The belt sets from barrows 20 and 21 consisted of buckles, rings, and knives. In two cases only the buckle (barrow 19, burial 1) and the belt ring (barrow 19, burial 2) have been found. It should be noted that buckles and rings found on the lower part of the skeleton provide indications on how the belt may have been worn, namely low on the waist, under the abdomen. Buckles were usually found in the center of belts, the suspension rings on the right and left sides of the belt, and knives were suspended from the belt on the left side.

It is difficult to describe the men’s dress as finds of textiles are very rare. Remains of fur and textile fragments have been found only in burial 1 of barrow 20 in the belt area. Apparently, under the top fur clothes men wore the lower clothes with buttons at the neck. The lower clothes were apparently tunics with the cut on the right side and clasped with a button and a loop. The man in barrow 21(2) might have been buried in two different types of clothes as two buckles, one made of bronze and the other made of iron were found in the area of the belt. Each belt was girded separately.

Additional ornaments are not characteristic for men’s dress in Bol’shaia Kosha. Only one finger ring was found, part of the assemblage from burial 1 of barrow 20.

6 **Dudenevo (47)**

The barrow group is located on the left bank of the river Volga, next to its confluence with the river T’ma (in the Kalininskii district of the Tver region).

It consists of 154 barrows, which were still visible in 1870. As early as the last quarter of the 19th century, this large cemetery therefore drew the attention of archeologists. Vasilii Ia. Scherbakov excavated five barrows in 1885, while in 1890 the excavation was carried out by Evgenii A. Ubozhkov from the Tver Museum. In 1900 Vladimir A. Pletn'ev excavated two more barrows, followed two years later by Aleksandr A. Spitsyn who explored another thirteen mounds. Through a trial excavation in 1903, which was meant to demonstrate the newly adopted excavation techniques for the participants in the Second Tver Regional Archaeological Congress, Vladimir I. Kolosov and Iuliia G. Gendune excavated seven barrows. Four years later, E. V. Krylov opened another barrow and in 1908 Sergei F. Platonov researched four mounds. Ivan A. Vinogradov studied three barrows in 1924, and in 1939 Anatolii N. Vershinskii investigated five mounds.²⁴ Finds of bells with a cross-shaped slot, dated between the 11th century and the first third of the 12th century,²⁵ as well as gold foil glass beads dated between the late 10th and the mid-12th century suggest that the Dudenevo cemetery was in use between the 11th and the first half of the 12th century.

6.1 *Women's Dress*

Women's burial dress included temporal, cervical and breast, as well as wrist jewelry (Tab. 15; Fig. 49, 50). Small-sized temporal rings were characteristic for the headdress. They appear in all assemblages. Bracelet-sized temporal rings with closed ends and beaded temporal rings were also found. In barrow 17, investigated by Vershinskii, temporal rings of large and small diameter were combined in a headdress. Apparently, small temporal rings could have been worn at the temples, attached to a headdress, and in the ears. In particular, Pletn'ev specified that in barrow 2 the small rings were found next to the ears. It is interesting to note that temporal rings with trapeze-shaped pendants were found in barrows 3 and 11 investigated by Spitsyn. Except for temporal rings, jingle bells could also be part of the headdress. In barrow 6 (Spitsyn's excavation) 12 bells were suspended on a ring next to the left temple together with bracelet-sized rings. They were most likely attached to temporal rings in the temporal part of a headdress.

The breast part of women's dress was decorated with necklaces made of beads and pendants and with torcs. The most characteristic are the gold foil glass and carnelian beads. The necklaces included between 30 and more

24 Pletn'ev 1903, 156–168; no author. *Sbornik statisticheskikh svedenii o Tverskoi gubernii* 1891, 2–3; no author, *Zhurnal 105 zasedaniia Tverskoi uchenoi arkhivnoi komissii* 1912, 18–20; Vinogradov, 1924a, p. 20; 1924b, pp. 81–82; Vershinsky, 1939, pp. 5–29; Kharitonov 1976, 101–104; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 106–108.

25 Lesman 1990, 60.

than 100 beads. Apparently, the necklaces from barrows 2 (1890) and 17 (1939) consisted of two strings of beads. Coin-pendants were part of one of them. It should be noted that torcs are the characteristic attribute of the women's dress from Dudenevo. Iron torcs, silver hollow torcs with a fastener and twisted bronze wire and twisted rod torcs are known from the burials. Pairs of torcs have been found in two assemblages. Hook-shaped and animal head-shaped bronze jewelry items were found in two barrows (6, Spitsyn's excavation, and 10)²⁶ together with torcs and other breast jewelry.

Pendants are quite numerous and consist primarily of bells. In barrow 11 (Spitsyn's excavation), 16 small bells suspended on the band of woolen threads were fastened to a belt. One or two pear-shaped bells were part of several more costume assemblages. However, the character of their arrangement as part of a dress remains in most cases unknown. Chains attached to one shoulder were a part of three costume assemblages. A composite ornament consisting of a tiny spoon and an animal canine tooth suspended on a chain was found in barrow 10 (Spitsyn's excavation). Remains of trapeze-shaped pendants, cowries, and an animal canine suspended on one ring have been found there.

Wrist jewelry is generally represented by finger rings. In barrow 2 (excavation of 1890) three rings were worn on the same hand.

Thus, the women's burial dress in Dudenevo is characterized by temporal and ear jewelry items, such as rings of small diameter, and numerous breast jewelry. Belt details are absent.

6.2 *Men's Dress*

By contrast, belt details have been found in all male burials (Tab. 16; Fig. 189). The belt set consisted, as a rule, of buckles and belt rings. Only in barrow 1 excavated Ubozhkov the belt consisted of two rings and 14 ornamented mounts. In all cases the knives were suspended from the belt. In barrow 45 (1939 excavation) scales, weights, and coins were found in a purse apparently suspended from the man's belt. The fibulae found on a shoulder was probably clasping a cape. The bracelet on the left hand was another detail of that costume assemblage. In barrow 12(2), the knife was found by the left shin of the buried person. Similar finds connected with high footwear or foot wraps were found in burials of Izbrizh'e and Pekunovo-2.

Thus, for the men's dress in Dudenevo the belt set is the most characteristic feature. Only one assemblage included the element of a cape and decoration of the hands. The grave goods in that burial suggest that the man in question was a member of the local elite.

26 No author. *Tverskoi muzei i ego priobreteniiia v 1892 g.* 1894, 14–15.

7 Glinniki (56)

The barrow group is located on the left bank of the river Volga, in the territory of the modern district of Konakovo in the Tver region (or the district of Korcheva, in the province of Tver, according to the administrative division of the early 20th century). The cemetery initially had about 95 mounds, but by 1930 N. P. Milonov could find only three barrows.²⁷ Nikolai A. Chagin excavated six barrows in 1884, Iuliia G. Gendune 60 barrows between 1905 and 1906, and N. P. Milonov one barrow in 1930. Only the descriptions of the artifacts found during Chagin's excavation are known, while drawings of burials and grave goods are absent. It is therefore difficult to identify the finds and to reconstruct their arrangement in the grave.²⁸ In the barrow investigated by Milonov only one ceramic vessel was found by the feet of the deceased, while no details of the burial dress have been recorded. The data obtained through Gendune's field work are the most complete. He gave descriptions of burials and grave goods, including drawings of the graves (quite small, without any indication of the grave goods), of artifacts, and sketches of details of the burial dress²⁹ (Fig. 3). This site is one of the few examples with rather detailed field documentation among the excavations of the Upper Volga barrows carried out in the late 19th and the early 20th century. Thus, the materials from Gendune's excavation are the main source for studying the burial dress from Glinniki.

In Glinniki there are the 27 female, 13 male and four uncertain burials. There is no age determination of the skeletons. The cemetery was in use between the second half of the 11th and first half of the 12th century. According to Iurii M. Lesman, the earliest burials in Glinniki are from 1055–1076 and the latest are dated between 1096 and the beginning of the 12th century.³⁰

7.1 *Women's Dress*

The women's burial dress from Glinniki consists of breast and belt details, a headdress, and wrist jewelry (Tab. 17–20; Fig. 51–60). No textile remains have been preserved. Gendune's reports mention finds of leather and woolen cords.

Headdress details, in the form of jewelry items, have been recorded in all female burials. Temporal rings are the most common headdress jewelry item in Glinniki. Small-sized rings were just as numerous as bracelet-sized rings. Temporal rings with up-turned ends, of average and small diameter, have also

27 Milonov 1950, 163; *Arkhеologicheskаia karta Rossiі. Tverskaia oblast' 2003*, 288–289.

28 Pletn'ev 1903, 253–254.

29 Gendune, 1905–1906.

30 Lesman 1981, 101–102.

been found. Temporal rings with beads appear singly. There were also rings with filigree beads. One burial excavated by Chagin contained beaded temporal rings of unknown shape. One radial temporal ring was found. According to Tatiana V. Ravdina, the early type of those rings can be dated to the mid-11th century.³¹ In the case of three burials, the temporal rings cannot be assigned to any certain type. In addition to temporal rings, a lamellar diadem (in one burial) and bells (in three burials) have been found. Fragments of pendants, probably of trapeze-shaped form, and remains of woolen cords were found in barrow 28 on the breast of the buried person. They were most likely remains of a complicated decoration, that might have been part of the clothes or the decoration of a braid. Women's dress from Glinniki is generally characterized by a headdress including different types of temporal rings and other jewelry items (12 cases), such as bracelet-sized and small-sized temporal rings (Fig. 54, 58, 65), bracelet-sized temporal rings in combination with radial temporal rings (Fig. 50), and rings in combination with a lamellar diadem (Fig. 52). Among the headdresses there are numerous asymmetric attires, with an unequal number of jewelry items on the temples. For example, a headdress from barrow 6 (Gendune's excavations) combined two bracelet-sized temporal rings on the left with one radial ring on the right side. Only two small rings have been recorded on the right side of the skull in barrow 17, while three bracelet-sized temporal rings have been found on the left and one on the right side of the skull in barrow 22. There are also assemblages in which only small temporal rings (8 cases (30 percent)) or only bracelet-sized temporal rings (5 cases (19 percent)) were used. It is difficult to tell how the temporal rings were fastened. In most cases they were found by the temples. In the burial from barrow 8 the small temporal rings passed through each other. Bracelet-sized temporal rings decorated the temporal parts of headdresses, between two and four items on each side.

In general, headdress assemblages from Glinniki including some different types of jewelry can be ascribed to the "intermediate" variant, between headdress assemblages from the central part of the Upper Volga region and those from the eastern part. Assemblies including only bracelet-sized and only small size temporal rings or those combining those types of rings were recorded in Glinniki.

Lamellar diadems and bells as part of a headdress are the characteristic element of women's dress from the eastern part of the Upper Volga basin (Pleshkovo-1 and 2, Posady, and Pekunovo-2). The assemblage of headdress

31 Ravdina 1975, 223.

from Glinniki is similar to women's attire from the eastern part the Upper Volga basin.

Breast ornaments in Glinniki include torcs, necklaces made of beads, and various suspension brackets such as bells, coins, trapeze-shaped chain pendants, and spiral bronze jewelry items (Tab. 18, 19).

The most characteristic decoration of the clothes in women's dress from Glinniki is, just like in the entire territory of the Upper Volga, the breast necklace made of beads. Beads were recorded in 27 female burials (Tab. 21). The information on the material, color, and shape of the beads is not complete. Most often only one of these parameters is described, but available data nevertheless show that gold foil glass beads were the most characteristic in Glinniki (such items were found in 12 cases (46 percent)). In 14 dress assemblages (53 percent) the beads were found in large numbers. In some cases the beads were hung in two or three lines. So, for example, one necklace consisted of two threads of gold foil glass beads. The necklace from barrow 44 consisted of yellow and blue beads and a lower thread was made of small beads. The necklace from barrow 26 was made of separate lines of yellow, white, and blue beads. The quantity of beads, known in some barrows, allows one to say that on average the necklaces included between 20 and 30 beads. In barrow 6 (Gendune's excavation) the necklace consisted of 123 beads. In Glinniki there are also 13 female burials with a small quantity of beads, between one and five. It is quite possible that they were sewed on clothes or used as buttons. A large mottled bead was found in the neck area in the burial underneath barrow 6.

Coin-pendants appear in combination with beads in nine burials (37 percent). Practically in all cases one coin was apparently placed in the center of the necklace. Only in barrow 43 the necklace consisted of five dirhams and one imitation of a coin. In barrow 1 (Chagin's excavation) the fastening of a coin suspension bracket on bronze neck-rings is recorded. This way of wearing coin-pendants and beads on torcs is a characteristic of women's burial dress from the eastern part of the Upper Volga. It is recorded only in the burial sites located in the basin of the river Medveditsa, on the upper reaches of the river Mologa, and in the eastern part of the Upper Volga basin (in Zagor'e, Glinniki, Pleshkovo-1 and 2, Pekunovo-2, Posady, and Kidoml'ia-3).

Torcs have been found in four female burials (15 percent of costume complexes) (Tab. 19). In two cases these were iron torcs made of quadrangular wire, one more case was braided, and yet another was made of bronze wire.

The breast assemblage in Glinniki was supplemented with chains to which various pendants were attached (in six burials (17 percent)). The usual way of wearing pendants in Glinniki was on one shoulder. The chains from Glinniki were often double, consisting of two chains fastened to one ring. In addition,

knives, bells, and zoomorphic pendants of the Smolensk type were suspended on chains. Similar shoulder ornaments, consisting of two connected chains with attached knife and zoomorphic pendants, were recorded in barrows 7 and 59. The breast zone of women's dress was also decorated with bells. In general, the bells are the characteristic decoration of women's clothing in Glinniki. A single find consisted of a cross with the rough image of the Crucifixion, probably worn around the neck on a separate thread.

Belt details of women's dress is recorded in nine burials (37 percent of all costume assemblages). Knives and bells were most often suspended from the belt. In barrow 44, the belt supported an iron pin and in barrow 21 (burial 2) probably a pouch with a spindle whorl.

The study of the location of dress details in the breast and belt areas of the skeleton reveals the features of structure and origin of women's clothing. As it was already noted, the most characteristic decoration of women's clothing in Glinniki consists of bells in large number. The bells around the breast, in the neck and shoulder area could have fixed a wide neckline or straps, while in area of the belt they could have been fastening accessories of the belt, of belted skirts clothes, or of "poneva." In barrow 22 twelve bells were attached to a belt on leather thongs (Fig. 56). Pairs jewelry in the shoulders indirectly testifies to the use of clothes with straps. For example, in barrow 21(2) several bells were attached to the shoulders (Fig. 55).

Wrist jewelry, i.e., finger rings and bracelets, were quite common in Glinniki, like elsewhere in the eastern part of the Upper Volga (Tab. 20). Finger rings have been found in nine burial dress assemblages (37 percent) and bracelets in seven (27 percent). In four cases their position was also recorded. The exact types of bracelets and rings are not known in all cases, but one may note that wire bracelets prevail and that wire-made rings, lamellar rings, and wire-made rings with tied ends appear as well. Most likely, bracelets and rings were equally worn on both hands. In barrow 7 both hands of the buried woman were decorated with finger rings; on the right hand two rings were placed on one finger.

Footwear remains have not been found in Glinniki.

In general, the inner clothes of women's dress from Glinniki consisted of a shirt clasped at the collar. It is quite probable that the outerwear included clothes with broad neck cut or straps. Skirts or "poneva" might have also been used. Due to the structure of the clothes and of the jewelry, women's dress from Glinniki can be paralleled to the dress type from the eastern part of the Upper Volga region. The similarities reside, first of all, in the character of the headdress, of the chiming jewelry, generally pear-shaped bells, and also of the type of outerwear.

7.2 *Men's Dress*

Dress details have been found in 12 male burials in Glinniki (Tab. 21). Such set of details were very restricted. The belt complex consisted of buckles and rings, and also of household tools which were the attributes of men's burial dress, especially knives and whetstones. The wrist jewelry consisted of bracelets (Fig. 188). This list of the artifacts part of the men's dress among the population of Glinniki allows one to speak only about the belts. Belts were clasped with buckles, generally made of iron, and only in two cases also with belt rings. Materials from male burials indicate that the belt was the most important detail of the dress. Not only did define the general silhouette of the clothes, but it also played the role of a pocket, supporting all necessary items. The knife suspended from the belt appears in all male burials from Glinniki. The regular location of the belt components can be observed. Clasp and knives are in almost all cases located on the left, which is convenient for right-handed persons. The men's dress in Glinniki is almost deprived of jewelry. An iron bracelet was only found on the right hand of the buried man in one burial. It is impossible to speak about any outerwear or collar. There are no fibulae or buttons in burials. Remains of shoes and clothes have not been found. The character of the footwear is marked by the discovery of knives on shins in barrows 2 and 4. The similar location of knives is recorded in a number of burials from Izbrizh'e, Pekunovo-2, Zagor'e, and Berezovetskii. The knives could have been worn in the leg wraps or in the boot tops. Similar finds indirectly attest the length of men's leg wear, up to the knees.

8 *Gorbunovo (23)*

The barrows are located on the right bank of the river Volga, in the villages of Gorbunovo and Iurkino (in the Zubtsov district of the Tver region). The barrows are placed in two groups, with five and eight mounds, respectively. Semion A. Gattsuk excavated them in 1902, investigating four barrows of the first and one in the second group.³² Dress details were only found in one female burial of barrow 3, while the other burials in barrows 1, 2, 4, 5) were without grave goods.

A woman's breast dress decoration and parts of a headdress were preserved in barrow 3 (Fig. 61). The headdress included bracelet-sized temporal rings, three on the right side and four on the left. A drawing of the burial records the "vertical" location of the temporal rings and the fact that on the left side

32 Pletn'ev 1903, 87; Gattsuk, 1902b, pp. 104–106; 1902a, pp. 119–124; Gattsuk 1904, 43–44; *Arkheologicheskaia karta Rossii. Tverskaia oblast'* 2003, 179.

two lower rings were fastened through a piece of textile. All these details indicate that temporal rings in this headdress were fastened on straps and hung down along the face. Eight round pendants with a cross and a moon were found in two lines under the lower jaw of the buried female (Fig. 61). A similar type of necklace made of pendants was found in the burial underneath barrow 3 in Blagoveshchen'e. Only four beads were part of the necklace from Blagoveshchen'e. In Gorbunovo the necklace consists only of pendants. In general, the ornaments from the Gorbunovo burial and the ways in which they were worn are close to the dress from Blagoveshchen'e.

9 Gorki (12)

The barrow group was located on the left bank of the Volga, in the Rzhev district of the Tver region³³ and had ten barrows. A local peasant, Mikhail M. Piatnitskii excavated one barrow in 1885 and N. K. and B. K. Davydov also researched the place in 1898. In 1902 Semion A. Gattsuk studied five mounds.³⁴ In 1895 T. M. Chistiakov excavated one barrow.³⁵ Finds such as ribbed rings³⁶ and silver beads³⁷ allow one to date the cemetery between the late 11th and the late 12th century. According to Iurii M. Lesman, the burial investigated by Chistiakov in 1895 may be dated to the 11th century, as it contained two coins struck between 969 and 976 for Emperor John Tzimiskes and one for Emperor Otto III and Adelheid between 991 and 995; a striped, lemon-shaped bead, mottled smooth beads, and pear-shaped bells with cross-shaped slot.³⁸

Details of dress were found in three female burials. Headdress details, consisting of temporal rings, were recorded in barrows 3, and 5 (1902 excavation) (Fig. 62, 63). The number of rings (two) was noted in one case (barrow 5) and their shape in another (barrow 3). One does not know the ways in which they were worn. Thus, no clear picture of the headdress emerges. All three female burials are characterized by necklaces made of beads. In barrow 1 (1885 excavation) the necklace consisted of four carnelian and four uncertain beads; in barrow 3 the necklace consisted of two lines of beads, made of blue glass and amber; in barrow 5 the necklace was made of silver beads. Wrist jewelry was

33 Arkheologicheskaja karta Rossii. Tverskaia oblast' 2007, 242–243.

34 Pletn'ev 1903, 81–82; Gattsuk, 1902b; Schulz, 1925, p. 10.

35 Lesman 1981b, C. 52–58.

36 Sedova 1981, 122; Lesman 1990, 50.

37 Lesman 1990, 81.

38 Lesman 1981b, 54.

present in each burial. In barrows 1 and 3 complexes of wrist jewelry include bracelets on each hand (1) and ribbed finger rings (3, but their arrangement is not known). In barrow 5, a wire ring was found on the woman's left hand. No details from the belt area have been recorded. "One item in the shape of nail with an eyelet" was found in barrow 5 on the left hip. It is only possible to assume that it could be a key or an iron core with a ring suspended on a belt.

Thus, the women's burial dress in Gorki is characterized by rather large numbers of wrist jewelry, just as in Rozhdestvenno, Kleopino, Iurkino, Vysokino, and other late 11th- to 12th-century dress assemblages from the central part of the Upper Volga region.

10 Gostomlia (27)

The barrow group was located in the basin of the river Rzhat', the left-hand tributary of the river Shosha (in the Zubtsov district of the Tver region). It consisted of 17 barrows. In 1885 Mikhail M. Piatnitskii excavated two barrows and in 1902 Semion A. Gattsuk studied nine mounds.³⁹ Remains of burial dress have been found in two female burials from barrows 3 and 5. They included temporal rings, breast and wrist ornaments (Fig. 64). Temporal rings of average diameter were found by the temples of the deceased, in barrow 3 only on the left side. Breast jewelry is represented only by beaded necklaces. In barrow 3 the necklace apparently consisted of two rows. A piece of "brocade", apparently a textile with golden threads decorating the collar of a garment was preserved in barrow 5 under the beads. It is possible that the beads were sewn onto that collar. Wrist jewelry was also found in the same barrows. Barrow 3 included one bracelet and two finger rings placed on one finger of the left hand and barrow 5 contained one finger ring on the left hand. No belt details are known. In one grave underneath barrow 6, perhaps a female burial, only three bells with line slot have been found, set down in a row in the belt area.

Bells with a linear slot (dated between the second half of the 11th and the 13th century)⁴⁰ and small blue beads (from the mid-12th century)⁴¹ allow for the dating of the Gostomlia cemetery between the second half of the 11th and the 12th century. The burial dress is similar to that from Iurkino, Besedy-2,

39 Pletn'ev 1903, 107–108; Gattsuk, 1902b, pp. 104–105; 1902a, p. 269; Gattsuk 1904, 41; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 178–179.

40 Lesman 1990, 60–61.

41 Lesman 1984, 139.

Kleopino, Mozgovo, and Volosovo, all in the central part of the Upper Volga territory, including the basin of the rivers Shosha and Vazuza.

11 Gultsovo (17)

The barrow group is located on the left bank of the Volga, in the Rzhev district of the Tver region). Seven barrows were known in the second half of the 19th century and the local landowner, T. M. Chistiakov excavated two of them in 1886.⁴² In 1986 Nikolai A. Timokhin investigated six other barrows,⁴³ Thus, eight barrows were investigated in total.

One of the graves excavated in 1886 was a female burial, and the associated graves were sent to the museum in Tver.⁴⁴ Eleven graves have been found in 1986. Among them, three were male (aged 45 and 35–40), two female (aged 40–45 and 30) burials, and one was the grave of a child (dead at 5). Finds of bells with cross-shaped slot dated between the 11th century and the first third of the 12th century,⁴⁵ and of gold foil glass beads dated between the late 10th and the mid-12th century suggest that the Gultsovo cemetery was in use between the 11th and the first half of the 12th century.

The women's dress from Gultsovo is characterized by details of headdress, breast, and wrist jewelry (Fig. 65, 66). Burial 2 underneath barrow 7 contained a bracelet-sized temporal ring at the left temple and two rings on the right side of the skull. In the burial from barrow 9 the headdress was decorated with a bracelet-sized temporal ring with tied ends. A bead necklace is known from burial 2 underneath barrow 7. It consisted of 20 gold foil glass beads. A finger ring with a shield and tied ends, placed on the right hand, also appears in that grave.

A number of jewelry items were found in a skull area in the grave excavated in 1886, and they require special consideration.⁴⁶ It is possible that the bronze quadrangular mounts, a triangular suspension bracket, and a spiral belonged to the diadem of the type of "vainagi." In addition, fragments of rings, apparently temporal, of unknown shape, were also found together with 17 pair-chains connected by rings with "a pointed rod." Most likely, they were part of a complex of breast jewelry. In that respect, the dress of the woman buried

42 Pletn'ev 1903, 57–58.

43 Timokhin, 1986; *Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2007*, 241–242.

44 Pletn'ev 1903, 57.

45 Lesman 1990, 60.

46 Pletn'ev 1903, 57.

underneath the mound excavated in 1886 is very similar to the dress of the Balts or the Baltic Finns, with its typical breast chains, pendants, and spiral and plates head diadems. This, in turn, is in sharp contrast to the dress documented on nearby sites in the Upper Volga region (except Berezovetskii Sterzh, where similar diadems have been found).

Small-sized temporal rings that were part of the girl's burial dress have been found, one by each temple. Two jingle bells with cross-shaped slot and one gold foil glass bead were included in that assemblage.

Thus, two types of women's burial dress have been found in Gultsovo: one with temporal rings, one line of beads, and wrist jewelry, and another, which is unique for the Upper Volga, with spiral and plates diadem, massive breast jewelry consisting of chains. The latter type is very similar to the Baltic dress.

Only belt details have been recorded from male burials in Gultsovo, i.e. bronze zone rings (barrows 6 and 7 (1)) and knives (barrows 6 and 10).

12 Iagodino (28)

The barrow group is situated on the right bank of the river Rzhat' (a left-hand tributary of the Shosha river), in the Iagodino village (Zubtsov district, Tver region). It has 28 mounds. Mikhail M. Piatnitskii excavated three barrows in 1884, followed next year by N. A. Lukin who excavated two mounds, and Semion A. Gattsuk in 1902, who opened seven mounds.⁴⁷ Single burials were found in the barrows excavated by Pyatnitsky and Lukin. The artifacts from their excavations are fully described: bronze bracelets, rings, and a bronze earring.

Gattsuk investigated four female and one male burials, containing details of the burial dress. Among the dating elements found in those grave one can mention openwork finger rings, which are dated to the 12th–13th centuries and a flat suspension bracket in the shape of a two-headed bird. According to Evgenii A. Riabinin the latter can be attributed to group 11, type IX and dated to the 12th–13th centuries.⁴⁸ The carnelian hourglass-shaped beads are dated to the late 11th and the 12th century,⁴⁹ while the gold foil glass beads are dated between the 11th and the mid-12th century.⁵⁰ Thus, the existence of the Iagodino cemetery spans the entire 12th century.

47 Pletn'ev 1903, 109–111; Gattsuk, 1902b, pp. 104, 105; 1902a, pp. 139–144; Gattsuk 1904, 44; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2003, 198.

48 Riabinin 1981, 23, tab. 8.

49 Lesman 1984, 140.

50 Lesman 1984, 139.

Women's burial dress from Iagodino is characterized by the lack of head-dress decoration (Tab. 22; Fig. 67–69). Only in barrow 6 one small-sized temporal ring was found on the left side of the skull. The most characteristic element of the dress was instead the breast jewelry made of beads and pendants, as well as the wrist and hand jewelry. Three of the four necklaces known from Iagodino consisted of a few beads, between five and six, and in barrow 10 fruit stones were used for beads. Only one necklace, that from barrow 12, consisted of three strings of beads: the first made of three carnelian beads, the second and the third made of 24 gold foil glass beads which could have otherwise been sewed on the clothes. Crescent pendants were only found in the necklace from barrow 8.

Two costume assemblages were decorated with zoomorphic pendants. Barrow 8 contained a “horse”-shaped hollow suspension bracket hung up on a chain to the left shoulder (Fig. 67). In barrow 10 there was a flat suspension bracket in the form of a two-headed bird suspended from the belt, on the left side (Fig. 67).

Belt assemblages were found in two burials. In barrow 10, except for a zoomorphic suspension bracket, a leather bag with a spindle whorl was hung on the belt. Spindle whorls have been found in the belt zone on a number of sites in the Upper Volga region (Sukhodol, Izbrizh'e, Khilovo, Glinniki). Organic materials remains were found together with them in some cases. The leather bag with a spindle whorl found in Iagodino indicates that such purses were suspended from the belt. In barrow 6 the belt is signaled by three openwork rings, apparently sewn onto the clothes.

Wrist and hand jewelry items are characteristic in rather large numbers for all costume assemblages. Finger rings were generally worn on the left hand, singly, in pairs, or in groups of three, and bracelets were found singly or in pairs, on just one or both wrists.

In general, the complex of women's burial dress from Iagodino is similar to the dress from Rozhdestvenno, Iurkino, Iuriatino, Mogilitsy-1, and Mozgovo.

In the male burial underneath barrow 7, the belt ring was found with remains of a leather belt located in the center of the belt area. The buried man wore a bracelet and a finger ring on each hand.

13 Ivanovskoe (Vystavka) (26)

The barrow group is located on the right bank of the river Sviatitelevka, next to its confluence with the Dobrynia, a tributary of the river Osuga (itself a left-hand tributary of the river Vazuza). The site is in the Rzhev district of the Tver

region. The group consists of 15 mounds. In 1877 the local landowner Mikhail A. Dundukov-Korsakov excavated two barrows⁵¹ In one of them he found three carnelian beads, an iron knife, probably a spindle whorl, small beads, and a bracelet made of three wires. The arrangement of those items in relation to the skeleton remains unknown. The second barrow contained a double burial, with an adult and a child. The associated grave goods included a copper bracelet, a bronze bell, 17 multi-colored glass beads, including three silvered ones. Again, nothing is known about the position of those artifacts in relation to the two skeletons.

14 Ivoroskoe (41)

The barrow group is located on the left bank of the river Volga, in the village of Ivoroskoe (Staritsa district in the Tver region). The cemetery consists of several groups of mounds. Five of them have been excavated at different times: in 1903, when Ivan P. Krylov excavated one barrow; in 1967 and in 1973, when the Upper Volga expedition under the leadership of Dmitrii A. Krainov opened up two and three mounds, respectively.⁵² A total number of eight graves was thus excavated, including one male, three female, and four uncertain burials. On the basis of the ribbed finger rings dated to the late 11th century⁵³ and of the fragment of sewing by threads with golden foil, the burials may be dated to the 12th century and the first half of the 13th century. It should be noted that a white stone cross was found in 1967 on top of barrow 2. The man buried underneath that barrow had been placed in a white stone sarcophagus. A cross base was found on the top of another barrow. Some barrows had stone facing. All those elements point to an unmistakably Christian symbolism of the burial. The man buried in a sarcophagus was obviously a member of the aristocracy. According to Piotr D. Malygin, this may have been Ivor Novotorzhets (Ivor from Novy Torg), a man of probably Scandinavian origin, who is mentioned in the First Chronicle of Novgorod under the year 1215.⁵⁴ One can reconstruct the burial dress of that man on the basis of leather footwear, probably boots up to

51 Pletn'ev 1903, 77–78; no author. *Antropologischeskaia vystavka 1897*, 378; *Arkheologicheskaja karta Rossii. Tverskaia oblast'* 2007, 280.

52 Komarov and Elkina 1976, 226–238; Krainov, 1967, 1973; *Arkheologicheskaja karta Rossii. Tverskaia oblast'* 2003, 370–371.

53 Sedova 1981, 122; Lesman 1990, 50.

54 Malygin 2007, 132.

the middle of the shin, and a leather bag found in the belt area. Fragments of a small, somewhat round beard were preserved.

Dress details were found in all three female burials. Barrow 2 contained small-sized temporal rings (one by each ear) which could have been used as earrings. The small necklace consisted of six beads and one copper suspension bracket. In two other female burials the finger and the temporal rings were used not only as decoration of the burial dress, but also as burial gifts. For example, in barrow 1 (1973) two small-sized temporal rings were found on the breast of deceased while in barrow 2 (1967) two rings had been deposited at the feet. The finger rings were in both cases on the right hand.

A rare model of Rus' sewing and pearl application is known from barrow 1 (Fig. 6:10). A special study has been devoted to this find.⁵⁵ It consists of a band, measuring 32 cm in length, made of Byzantine samite—a two-layer silk textile, of bright crimson color. The part decorated with a depiction of the Deisis preserves embroidered decoration with color silk and gilded silver threads. The sacred characters depicted as half-figures wearing diadems are placed in arches. The images are embroidered by threads with golden foil. The embroidery was made by couching and decorated with small river pearls. Thus, the band from Ivoroskoe was made of imported materials, but using a Rus' technique of sewing. Golden bands with similar compositions are known from Karash (Iaroslavl' region, Pavel S. Savel'ev's excavation) and Maklakovo (Riazan' region, Natalia G. Nedoshivina's excavation). Unfortunately, no other textile remains from the headdress have been found together with the embroidered band. The band was also not preserved in its entire length. Perhaps it was part of a burial headdress, but could have also been a burial band—the diadem which is an attribute of Christian Orthodox burial ceremonies. In Orthodox burial rite the band with the images of Christ, Mother of God or Saints were put on a forehead to deceased (except clergyman) after ablution and putting in a coffin.⁵⁶ This type of burial band was not a headdress. Sixteenth-century examples of burial band are known, which consist of narrow strips of silk textile with embroidered images of the Cross on Golgotha.⁵⁷

In the territory of the Upper Volga, examples of golden-thread sewing were part of only two finds, one from Ivoroskoe and the other from the burial investigated in the territory of the Monastery of Sts. Boris and Gleb (Borisoglebskii) in Torzhok. The specimen from the monastery consists of a 53 cm-long band

55 Komarov and Elkina 1976, 226–238.

56 No author. *Pravoslavnaia enciklopediia* 2004, 668–669.

57 Elkina 2003, 69–70, 88, fig. 11.

with an embroidered floral ornament, which had been placed around the head of the buried and may be defined as part of a monastic headdress.⁵⁸

15 Igrishchi (45)

The barrow group is located on the right bank of the river Shostka (a right-hand tributary of the river T'ma), in the Kalininskii district of the Tver region. It has been known since the second half of the 19th century⁵⁹ and includes 25 mounds. Vasilii Ia. Scherbakov excavated 11 of them in 1881. Only three contained inhumations, apparently of women. Gold foil glass beads, a bell, and a small size ringlet were found inside. In barrow 4, in the absence of skeletal bones, "a silver medal" was found, apparently a round pendant. Neither human bones nor any other items have been found in any of the other seven barrows.

16 Iurkino (22)

The barrow group is situated on the left bank of the river Volga, in the Zubtsov district of the Tver region. It has been known since the second half of the 19th century⁶⁰ and has 12 mounds. The excavation was carried out in 1902 by Semion A. Gattsuk,⁶¹ who opened up five mounds. The burials found in them can be dated to the 12th century on the basis of the associated bracelets with up-turned ends,⁶² the ribbed finger ring⁶³ and the openwork finger rings.⁶⁴

Dress details have been found in two female and one uncertain burials. Head, wrist and hand, as well as belt ornaments (Fig. 70, 71) formed the women's dress. The headdress from barrow 3 included six or seven temporal rings of average diameter. Only one temporal ring was found in barrow 2. The ways of fastening the temporal rings remain unknown. Wrist and hand jewelry is represented by bracelets and finger rings. The person buried in barrow 3 wore a twisted bracelet and an openwork finger ring on the right hand, while the

58 Berenshtein and Malygin 1995, 110–111.

59 Pletn'ev 1903, 204–205; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2003, 113.

60 Pletn'ev 1903, 87.

61 Gattsuk, 1902b, pp. 104–106; 1902a, pp. 139–144; Gattsuk 1904, 39–44; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2003, 198.

62 Sedova 1981, 113.

63 Sedova 1981, 122.

64 Ravdina 1975, 11.

one in barrow 2 wore a bracelet with up-turned ends and a ribbed finger ring on the left hand. In barrow 4 three rings (including two with openwork) were attached to a textile in the area of the waist. The use of rings as suspension brackets in the Upper Volga is only known from Pleshkovo-1.

In general, the women's dress from Iurkino turns out to be much like that most characteristic for the Rzhev, Zubtsov, and Staritsa districts of the Tver region: headdress with temporal rings, wrist and hand jewelry, almost no details (Iuriatino, Mozgovo, Vysokino's barrow groups, Mogilitsy-1, Kleopino). The finds of openwork rings, which are believed to typical for the Viatichi tribe, are also concentrated in this area of the Upper Volga region.

17 Iuriatino (21)

The cemetery is situated on the left bank of the Volga, next to its confluence with the Bol'shaia Locha, in the Rzhev district of the Tver region. It has been known since the second half of the 19th century and has 20 barrows.⁶⁵ In 1878, D. F. Shcheglov excavated 14 mounds.⁶⁶ Details of burial dress were found in seven burials, out of which three are of women and the other of persons of unknown sex.

Women's burial dress included head, breast and wrist and hand ornaments (Fig. 72, 73). The headdresses from barrows 5 and 11 included six bracelet-sized temporal rings each. Their position in relation to the skeleton is not known. All female burials contained wrist and hand jewelry: the woman in barrow 5 had two bracelets on each hand and three twisted finger rings. The one from barrow 11 wore on one bracelet on each arm and one weaved wire finger ring, while the female in barrow 1 had a lamellar bracelet and two weaved wire finger rings. Breast decoration was recorded in two burials. In one case it consisted of a necklace made of two carnelian beads and several other glass beads (the total number of which is not known), and in the second case it consisted of a chain.

No belt details are known from female burials. Burials of persons of uncertain sex contained bracelets and finger rings.

Women's burial dress from Iuriatino is that in use during the 12th, perhaps also the early 13th century in the lands now within the Rzhev, Zubtsov, and Staritsa districts of the Tver region: headdress with temporal rings and a large

65 Pletn'ev 1903, 76–77.

66 no author. *Antropologicheskaiia vystavka 2* (1878), 246; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2007, 269.

number of wrist and hand jewelry items, no belt sets, and quite simple breast jewelry.

18 Izbrizh'e (44)

The barrow group is located on the left bank of the river Volga, next to its confluence with the river Izbrizhka, in the Kalininskii district of the Tver region. It has about 140 mounds known since the second half of the 19th century. Vasilii Ia. Scherbakov excavated eight mounds in 1879,⁶⁷ and in 1882 Vladimir I. Sizov dug up nine mounds.⁶⁸ Vladimir A. Pletn'ev's report and publications of the Tver Museum include information on artifacts from the 1886, 1888, and 1889 excavations in Izbrizh'e.⁶⁹ Five more barrows were excavated in 1961 by Sergei S. Shirinskii.⁷⁰ The largest number of barrows was excavated between 1975–1997 by an expedition of the Kalinin (since 1991, Tver) State University, under the leadership of Firaia Kh. Arslanova⁷¹ and Elena V. Skukina (Lagutkina).⁷²

About 70 percent of the barrows have thus been opened—all in all, 97 barrows with 140 graves.

A number of articles have been devoted to the study of the burial rites, of particular assemblages, and finds.⁷³ Irina A. Safarova studied the beads,⁷⁴ while coins have been the object of many studies by Vladimir N. Riabtsevich (barrows 3 and 4), Vsevolod M. Potin (barrows 4, 37, 54, 115, and 124), Alexander S. Beliakov (barrows 4, 9, 16 (1), 82 (2, 3), 116(1), 135(1), 43(1,2), and 107 (1,2)), German A. Fedorov-Davydov (barrows 123 and 107 (1)), Igor G. Dobrovol'skii (barrow 124(2)), and Tatiana V. Ravdina (barrow 82(2, 3)). Some of those coins have been also included in Ravdina's 1988 catalog of coin-dated, 10th- to 11th-century burials in Rus'.⁷⁵ Between 1975 and 1987, Tatiana V. Tomashevich and

67 Pletn'ev 1884, 284–285; no author. *Antropologischeskaia vystavka 1879*, 377.

68 no author. *Imperatorskoi Rossiiskii istoricheskii muzei. Ukazatel' pamiatnikov* 1893, 191–195.

69 Pletn'ev 1903, 149–151; Tverskoi muzei i ego priobreteniia v 1886 g. 1887; Tverskoi muzei i ego priobreteniia v 1888 g. 1889; Tverskoi muzei i ego priobreteniia v 1889 g. 1891.

70 Shirinskii, 1961.

71 Arslanova, 1975–1978, 1982, 1984, 1986, 1987, 1991, 1992.

72 Skukina, 1993–1995; Lagutkina, 1997; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'. 2003*, 119–120.

73 Arslanova 1983, 94–109; Arslanova 1988, 155–166; Arslanova 1989, 33–49; Arslanova 1993, 38–49; Arslanova 1994, 72–80; Arslanova 1996, 26–37; Arslanova and Beliakov 1997, 39–54; Skukina 1993, 72–88; Vorob'ev and Shirinskii 1967, 40–41.

74 Safarova 1999, 65–93.

75 Ravdina 1988, 63–66, 133.

Arnold Zh. Petrikas carried out an anthropological analysis of the skeletons, for the determination of both sex and age, followed by Natalia N. Goncharova in 1994–1997. Further analysis of the paleoanthropological features of the Izbrizh'e population has recently been carried out by Denis V. Pezhemskii.⁷⁶

The study of the grave goods allowed for the sequencing of the cemetery. Two phases have been identified, one from the late 10th to the mid-11th century (14 burials), and the other from the mid-11th to the 13th century (38 burials). The end of the cemetery can be established only approximately as the 12th–13th century. A group of 18 burials may be dated between the late 11th and the early 12th century, but the cemetery was clearly used more intensively during the second phase⁷⁷ (73 percent of the burials).

18.1 *Women's Dress*

A total number of 65 female burials have been studied in Izbrizh'e, including nine burials of girls who died between the ages of 6 and 13. Details of burial dress have been found in 60 of them, consisting of headdress elements, breast, belt and wrist jewelry, and clothing remains (Tab. 23–27; Fig. 74–99).

As elsewhere in the Upper Volga region, the headdress in Izbrizh'e is the main element of the women's burial dress. Its details have been found in 51 female burials (representing 85 percent of all those burials). A few organic remains of headdress have been found, typically consisting of small scraps of textiles and birch bark. The characteristics of headdresses can be studied through jewelry items found on the skull and their relative position to each other, as well as to the organic remains. The common type of headdress jewelry is the bracelet-sized temporal rings (36 burials), among which rings with one tied end prevail (26 burials). There are also bracelet-sized temporal rings with two tied ends (in nine burials), with open ends (in eight burials), with up-turned ends (in two burials), and with an S-shaped end (in one burial). Small-sized temporal rings have also been found (in 15 burials), among which one can distinguish between rings with overlapping (in 13 burials), with tied (in five burials), and up-turned ends (in five burials).

It is possible to identify the options of wearing such rings when found “vertically” and “closely” at the level of the temples and of the ears, respectively. The vertical arrangement is the most common, which suggests that temporal rings were fastened to a headdress base at the level of the temples and were hanging along the face, interwoven into the hair or on bands. Three bracelet-sized

76 Stepanova, Pezhemskii and Zhukova 2009, 90–107.

77 Stepanova 2002, 80–87.

temporal rings with one tied end were found together with the remains of hair and woolen textile in barrow 61 (burial 2) (Fig. 83).

Some rings were covered with textile fragments. The textiles preserve no traces of seams or edges. It is interesting that the temporal rings were interlocked. In burial 2 underneath barrow 61, the headdress included a base to which the temporal rings inserted in each other were attached. A hair have not been covered in this headdress. A head scarf, an element of exclusively ceremonial dress, may have covered the woman's head. Even fragments of the fringe made of thin woolen cords have been preserved in one burial (barrow 135) together with temporal rings.

Temporal rings that inserted in each other were also found in burials underneath barrows 43 and 81, and they may have also been worn "vertically" (Fig. 79, 99).

Temporal rings of average diameter were found in barrow 136 together with a hair. The temporal rings (three on each side) were passed throughout a loop-shaped ringlet at the level of the ears (Fig. 11:3).

Bracelet-sized and small-sized temporal rings were seldom combined in the same attire. It should be noted that small-sized temporal rings appear both in burials of adult women and in those of children. In the burial of a girl underneath barrow 81, the small size ringlets were interlocked. In the headdress of adult women, rings of small diameter could have been probably worn as earrings. So, for example, in barrow 84 the bracelet-sized temporal rings were found by the temples, and the rings with three beads at the level of the ears (Fig. 89). The headdresses with a rigid basis (possibly made of birch bark) and bracelet-sized temporal rings attached in a vertical position are thus characteristic of the women's dress in Izbrizh'e.

Finds of buttons in the burial underneath barrow 85 testify to the type of cut of women's clothing. Seven buttons made of white metal, set one under the other on the cervical vertebrae indicate the vertical slit of the neckline of the garment (Fig. 90). There is a group of female burials with few beads—between one and three—typically found under the lower jaw, which suggests that they may have served as buttons, sewn to the collar. Textile remains were found in separate burials together with beads. In such cases one may reconstruct the stand-up collar, clasped with button-beads vertically, and to the left (Fig. 78, 82, 93).

Breast decoration was found in 47 (78 percent) of all female burials from Izbrizh'e. They generally consisted of necklaces made of beads and pendants. In a special article, Irina A. Safarova has studied in detail the beads, their morphology, technology, and origin. Bead strings include between 50 and more than 100 beads but some are more modest, consisting of 10 to 30 beads. There

are also some assemblages with fewer than 10 beads. According to Safarova, necklaces were made of beads of various origin. Some of the early necklaces in use during the first half of the 11th century may have been the model for later combinations, made near the place of the beads' production.⁷⁸

Gold foil glass beads are the most characteristic for Izbrizh'e. They were the basis of the majority of necklaces. Some necklaces consist only of beads of that type. Other monochrome necklaces consist of silver foil glass and silver beads, black beads, and white beads. Most often the basic structure of the necklaces is made up by gold foil glass beads and some beads of other color and material were added, for example carnelian beads. The order of the beads in necklaces can also be established in some cases. The following variants have been identified: 1) some beads of contrast color grouped in the center or other parts of a necklace; 2) beads of different color alternating symmetrically. The necklaces from barrows 65 and 88 (Fig. 85, 91) are illustrations of the first variant. Carnelian beads were grouped in the center of the necklace, while the ends of the necklace were made up of gold foil glass beads. The necklace from barrow 84 consisting of alternating blue, carnelian, and silver beads (Fig. 89), and the necklace from barrow 94 with alternating silver foil glass, amethyst, carnelian, and glass beads of various colors belong to the second variant (Fig. 92). The most characteristic color combinations of beads from Izbrizh'e are yellow and red (orange), and yellow and white.

The torcs in Izbrizh'e appear in nine (19 percent) assemblages of women's dress. Each torc is a of a different type. It should be noted that burials with torcs stand out among others because of their large number of grave goods, including an abundance of jewelry.

The breast and belt areas of the women's dress were decorated with pendants such as round pendants and coins, bells, chains, and knives. Pendants appear in less than a third (30 percent) of all assemblages of women's dress in Izbrizh'e. Round and coin pendants have been recorded in 11 cases. Bells, chains, and knives appear in six, five and four dress assemblages, respectively. Chains were attached to one shoulder, most often to the left. Additional pendants such as knives, bells, drilled animal bones, and crosses with the ends of identical length and a relief ornament were attached to the chains. Another cross—an engolpion (pectoral cross) with the depiction of the Crucifixion—has been found on the neck of the woman buried underneath barrow 8 (Fig. 14:4). Since it was the only artifact from that burial, it is difficult to relate it to a burial dress.

78 Safarova 1999, 76.

Special note should be made of lead disks (barrow 88), a bronze spiral (barrow 19), ringlets (barrows 134 and 109), and a three-beaded temporal ring (barrow 82) used as sewn-on jewelry.

Dress details connected to the belt have been found only in ten assemblages. Bells were generally suspended from the belt (found in seven burials), but there were also knives (in two burials). Bells appear not only as dress ornaments, but also pouch. Two bells were found in barrow 134 together with the pouch remains made of silk on a birch bark lining. Possibly both the spindle and the comb found in barrow 109 and 90 (see color illustration) were placed in pouch attached to the belt. In most female burials, however, there were no belt details.

Wrist jewelry was part of 20 (43 percent) assemblages of women's dress. Materials of the field documentation indicate not only the hand but also the finger on which such jewelry items have been found. Finger rings (found in 17 burials) were most often worn on the ring finger of the right or the left hand. Sometimes both hands were decorated with several rings. So, for example, in barrow 109, the woman wore a wide lamellar ring on the ring finger of the left hand and two rings, one wide lamellar and the other narrow lamellar, on the middle finger of the right hand. Bracelets (found in 6 burials) were found on both hands with identical frequency. In two assemblages, the bracelets found on both hands were similar in form and material.

There is a clear tendency towards uniformity in the combination of jewelry items in Izbrizh'e. One has the impression that distinct metal jewelry items were specially selected for combination, according to material and style. So, for example, a neck-ring weaved of silver wire, a finger ring weaved of silver wire, and a twisted bracelet were part of the attire from barrow 94. The assemblage in barrow 109 included a bronze rod torc, four bronze rod bracelets, and two wide lamellar finger rings. The attire from barrow 123 included a bronze rod torc, a rod bracelet, and four narrow lamellar finger rings with "braid"-type relief ornaments (Fig. 95).

18.2 *Men's Dress*

Out of the 44 male burials from Izbrizh'e only 27 (61 percent) have produced elements of a burial dress (Tab. 28; Fig. 190–194). They consist of buttons, fibulae, belt details (buckles, zone rings) and items suspended from the belt (knives, whetstones, iron cores, purses), bracelets, rings, earrings, footwear details (shoe rings), and organic remains of clothes and footwear (textile, leather).

Belt details have been recorded in 21 male burials. The belt set consists, as a rule, of one buckle (in seven assemblages), a buckle and belt rings (in

six assemblages), or only belt rings (in one assemblage). The buckles may be assigned to several types: lyre-shaped, bronze buckles (including those with a cast ornament; eight items), bronze buckles with square plate (one specimens), or with a semicircular plate decorated with notches (one specimen); iron buckles with no plate and rectangular (one specimen), eight-shaped (one specimen), and oval (one specimen) loops. The belt rings belong to the bronze cast type, round in section, and without any ornament. Only two rings from barrow 129 are made of silver, have a plano-convex form, and a cast floral ornament. In 14 assemblages various items were suspended from the belt: knives (in 13 assemblages), one whetstone (in one assemblage), iron cores with rings (in two assemblages), and purses with coins (in one assemblage). Most often those items were suspended from the belt on the left side. Only in barrow 37 were the knife and an iron core found on the right side. One can also note that the belt details in barrows 61 (1), 74, 107, and 115 have been found at the level of the pelvic bones, which suggests that clothes in those cases were girded quite low, below the waist.

In some cases the materials of the belts have been preserved. So, in barrow 107 the belt was made of leather and measured 1.5 cm in width. Remains of leather were preserved on the buckles from barrows 61 and 67a. In barrows 74 and 75 the imprints of rough textiles were left on the buckles. Thus, the belts could be made of leather or textile fabric. In all cases, however, their width was between 1.5 and 2 cm.

Finds of fibulae testify to the use of outerwear items. Fibulae were most likely meant to clasp cape-type clothes. Just like in Berezovetskii, two ways of wearing fibulae are known from Izbrizh'e: on one shoulder (barrows 36 and 107 (Fig. 17:2)), or on the right, sideways, above the pelvic bones (barrows 37 (Fig. 17:1, 195) and 127).

Unfortunately, it is impossible to reconstruct the cut and length of any of those clothes. The fragments of textiles found together with fibulae are too small. The clothes in barrows 37 and 107 were blue.

The lower men's wear can only be reconstructed on the base of finds of bronze buttons in two burials (barrows 20 and 140 (Fig. 194)). The buttons, found on the cervical vertebrae, apparently clasped the collars of shirts. In barrow 106 the burial of the boy revealed imprints of a textile with a linen weave—apparently from the under clothes—on the inside of the iron neck-ring.

Jewelry is extremely rare in male burials from Izbrizh'e. It includes wrist jewelry items such as bracelets, finger rings, and small-size ringlets that were apparently used as earrings. There were no pendants at all. Bracelets were part of five assemblages, rings of one, and earrings of two assemblages. Two bracelets (from barrows 36 and 124) belong to the type of silver rod bracelet, and one

more bracelet made out of twisted wire with the ends in a form of spiral. It is interesting that in barrows 56 and 115, bracelet-sized temporal rings were used as bracelets. It is possible, though, that those rings were placed on the hands of the deceased as burial gift; in that case, they can be considered an element of the exclusively burial dress. It is interesting that in barrow 56 a woman was buried next to a male. Her headdress was asymmetrically decorated with temporal rings, only on the right side. The single man's finger ring found in barrow 37 belongs to the type of lamellar ring with wide center, has a very large diameter, measuring about 2.5 cm, and can be considered as a "man's" ring.

Earrings, rare ornament of the men's dress, were found in barrows 74 (Fig. 193) and 104 by the left ear. They consisted of wire ringlets with the diameter of about 1.5 cm: in barrow 74 the earring was made of gold (the only gold ornament found in Izbrizh'e), while that from barrow 104 was made of bronze. Men's earrings are also known from other sites in the Upper Volga region (Zagor'e, Pleshkovo-1, and Pekunovo-2), always worn singly.

Men's shoes have not been preserved in Izbrizh'e. One fragment of a leather sole with seam traces on the edge, perhaps from a boot, was only found in barrow 21. Elements of footwear were also found in barrows 54 and 124. In barrow 54 bronze rings were found with the remains of a leather belt measuring 1.5 cm in width, all by the knees of the buried male (Fig. 191). High footwear or leg wraps were perhaps attached under the knees with those rings. Similar rings were found in barrows from Berezovetskii and Pekunovo-2. Footwear of similar character was found in burials from Zalakhtovye.⁷⁹

In Izbrizh'e, the dress elements discussed above appear with men who died at 20–30 years (barrows 36, 37), with mature men who died at 35–45 years of age (barrows 115, 107), as well as with old men, age 50–60 (barrow 124).

One must especially consider the burial dress of boys. In Izbrizh'e eight burials belonging to boys who died younger than 15 years have been revealed. Among them one can distinguish burials of children younger than 6 or 7 (three burials) and of teenagers, between 8 and 15 (five burials). From those child and teenager burials, five are without grave goods. There were also eight burials of young men (aged under 30) and 14 burials of elderly men.

The majority of the graves of boys have no grave goods at all. Unlike the dress of adult men, the dress of children is typically without belt details. It should be noted that because of the small number of details, the burial dress of girls is not different from that of boys. The dress of teenagers, however, is special. For example, assemblages from burials underneath barrows 127 (15 years) and

79 Khvoshchinskaia 2004, 121, fig. 43.

129 (9–10 years) (Fig. 18:5) contained belt details—buckles, rings, knives and whetstones suspended from the belt. In addition, the teenager from barrow 127 was apparently buried in his cape that was clasped on the right side. The burial dress of teenagers thus corresponds to that of adult men. It allows one to assume that the boys buried underneath those barrows had already entered the category of adult men, or were dressed correspondingly for burial.

Therefore, the men's burial dress from Izbrizh'e most likely consisted only of a belted shirt, with the necessary items suspended from the belt (as a rule, the item was a knife). High footwear or leg wraps have also been reconstructed. Only four assemblages included outerwear items like capes. It should be noted that wrist jewelry was part of the same assemblages. In general, the costume assemblages in Izbrizh'e are combined with finds of coins, weapons, and tools (barrows 36, 37, 115, 107, and 124). Most likely, those men belonged to the elite of the community from Izbrizh'e. It is also necessary to note that those assemblages were associated with men of different ages. In other words, the character of a men's dress depended, first of all, upon his economic and social status, and not so much up his age. The dress of the youngest boys, aged 7–9, had neither metal details nor a belt (Fig. 18:4). The burial dress of teenagers already corresponds to the dress of adult men.

19 Kashin (64)

Students at the local elementary school excavated one barrow near the city in 1937,⁸⁰ revealing a female burial with a large quantity of grave goods. Among them were eight temporal rings, (five were of average diameter with open ends and three bracelet-sized rings), all part of the woman's headdress. The woman had a necklace consisting of 20 gold foil glass beads and ten small beads, including two lemon-shaped beads. Eleven coins (dirhams) and one round pendant seem to have been part of the same necklace. On one hand, she wore two lamellar finger rings with tied ends and wide center. In addition, one triangular framed chiming pendant, a bell, a small fibulae with up-turned ends, a bronze chain, and wire spirals were found in the burial. The assemblage points to a female dress type similar to that from Pleshkovo-1, which is characterized by chiming jewelry and the top clothing clasped by fibulae.

80 Ravdina 1988, 70–71.

20 **Khilovo (33)**

The barrow group is located on the right bank of the river Russa, in the Lotoshino district of the Moscow region. There are 61 barrows in this cemetery. The forest warden of the landowner, Sergei B. Meshcherski' excavated some of the barrows before 1902. In 1902, Semion A. Gattsuk opened up 24 mounds.⁸¹ He found eight female and two male burials with details of the burial dress.

Headdress details, breast decoration, wrist and hand jewelry, and belt details (Tab. 29; Fig. 100–103) are part of the women's dress. The headdress included bracelet-sized tied rings, rings with rhomboid-shaped plates, and small-sized temporal rings. Temple jewelry was missing from only one burial. In most cases it is possible to speak about the type of fastening of temporal rings. So, in barrows 3, 4, 19, 21, and 23 the temporal rings were passed through each other and found in "vertical" position, along the face. In barrows 3 and 4 two temporal rings were placed at the temples. The third temporal ring, which was hanging (Fig. 100) passed throughout one of these rings. In the majority of barrows archaeologists recorded the asymmetric decoration of the headdresses with temporal rings. For example, by the left temple of the woman buried in barrow 19 there were three bracelet-sized rings; on the right temple one temporal ring with diamond-shaped plates; in barrow 23 there were three bracelet-sized temporal rings passed through each other at the left temple (Fig. 103).

Breast jewelry is represented by necklaces made of beads and pendants. Necklaces were part of six dresses. The prevailing type of beads is of gold foil glass, which formed the basis of four necklaces. Silver foil glass and rock crystal beads appear as well. The sequence of beads in necklaces was established. For example, in barrow 4 the necklace was made of alternating small and large gold foil glass beads, in one row. In barrow 3 there was a large rock crystal bead in the center of the row made of gold foil glass beads. In the majority of cases the necklace consisted of one string only. The necklaces found in barrows 13 and 21 also included round and crescent pendants.

In barrows 3 and 19 the quantity and character of pendants has been identified. In barrow 3 two composite suspension brackets were fastened to the left shoulder: 1) on one ring—a trapeze-shaped pendant with the image of trident (Fig. 14:5), a round pendant and an animal tooth, 2) six trapeze-shaped smooth suspension brackets, a spoon-shaped suspension bracket, and a plum stone. A tiny key-shaped pendant was suspended from the same shoulder on a leather strap. One more composite suspension bracket consisted of three bells, three

81 Pletn'ev 1903, 142–143; Gattsuk, 1902b, pp. 103, 104; 1902a, pp. 203–207; Gattsuk 1904, 36; *Arkheologicheskaja karta Rossii. Tverskaia oblast' 2007*, 77–78.

trapeze-shaped smooth pendants, and plum stones suspended on one ring (Fig. 164) that was attached to the belt on the left side.

In barrow 19 the woman was buried with a trapeze-shaped pendant with the “signs of the Rurik dynasty” similar to the one found in barrow 3, and a knife suspended on a chain at the left shoulder (Fig. 101). Trapeze-shaped pendants with the “sign of the Rurik dynasty” have been found in the 11th-century archaeological layers of Novgorod.⁸² Single specimens are known from the northwestern lands (Old Ladoga, Pskov), the Dnieper basin (Pereyaslavl', Chernigov, Kiev, Smolensk, and Gnezdovo). A new heraldic pendant was found in the settlement Kleschin in 2015.⁸³ According to Boris A. Rybakov, they were signs of the princely administration.⁸⁴ Similar pendants appear in great numbers on archaeological sites attributed to the Livs, mainly in 11th- to 13th-century female burials. According to Ēvalds Mugerēvičs, this jewelry was a distinctive marker of the women from the community of the Livs.⁸⁵ The composite jewelry of the Livs is similar to the jewelry found in Khilovo: chains with trapeze-shaped smooth pendants and pendants with “the sign of the Rurikid dynasty,” bells, and animal fangs were also found in the burials of the Livs. In those burials, the chains were breast ornaments, and connected the edges of a shawl-like, shoulder cover.⁸⁶ In Khilovo, the composite ornaments were suspended to one shoulder.

Most scholars who have studied the pendants believe them to be signs of the princely administration.⁸⁷ However, in Khilovo, they were most obviously used as jewelry, not as official signs of the princely power.

The unusual decoration of clothes with pendants is recorded in barrow 20, where six bells fastened in pairs on rings were found by the hands of the buried woman. Perhaps the bells decorated the edges of the sleeves (Fig. 102).

Belt details were only identified in three out of eight assemblages of women's dress, in barrows 3, 20, and 23. In barrow 20 a knife was suspended from a belt and in barrow 23 a spindle, probably also suspended from a belt, was found in the belt area. Similar accessories were present in the dress identified in Sukhodol, Izbrizh'e, and Glinniki.

One more, rare element for women's dress of the Upper Volga was found in the burial underneath barrow 19: a small round fibulae with textile remains,

82 Sedova 1981, 36.

83 Makarov 2015.

84 Rybakov 1940, 238–239.

85 Beleckii 1996, 31–32.

86 Sedov 1987, 29.

87 Rybakov 1940, 238–239; Beleckii 2004, 243–319; Mikheev 2014, 45–63.

on the left shoulder (Fig. 101). The pendants were suspended from the fibulae. Only one similar find is known in the Upper Volga—barrow 22 in Savinskie Gorki. There it was found together with remains of felt outerwear. In Khilovo, the fibulae could have been both a fastener and a decorative element.

As for wrist and hand ornaments, only one finger ring was found in the burial underneath barrow 3.

Thus, for women's dress in Khilovo the attires with bracelet-sized temporal rings and breast decoration made of beads and pendants are characteristic. Assemblages with belt details have also been identified.

Details of men's dress were found only in two burials. They include only a belt ring (barrow 5), which was found in the center of the belt zone, and a knife (barrow 15) suspended from a belt on the left side. Five burials investigated in Khilovo and defined as of men are without grave goods.

21 Khripelevo (78)

The barrow group was located on the right bank of the river Medveditsa, in the Kashin district of the Tver region. Two mounds containing female burials were excavated in the late 19th century. Artifacts from that excavation are stored in the State Historical Museum. Among them one can mention temporal rings with diamond-shaped plates, rings with up-turned ends, a bottle-shaped pendant, triangular pendants with a geometrical ornament, a triangular suspension bracket with “Meria-style” pendant-pads, a pendant in the shape of key, a bronze bracelet from a rod triangular in cross-section, a ribbed finger ring, monochrome cylindrical, mottled, gold foil glass, ridge, and large stone beads, and a leather cord. A silver lamellar diadem was also found, the detailed description of which is absent from the publication.⁸⁸ It is not possible to match the artifacts to the respective burials, but the entire assemblage of jewelry is characteristic for the women's dress in the eastern part of the Upper Volga, especially the “Meria-style” pendants.

22 Khvoshnia (3)

The barrows are located on the bank of Lake Khvoshnia, next to the river Runa that connects lakes Khvoshnia and Istoshnia, in the Ostashkov district of the

88 no author. *Imperatorskoi Rossiiskii istoricheskii muzei. Ukazatel' pamiatnikov* 1893, 202; Pletn'ev 1903, 279; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 228.

Tver region. They are known since the second half of the 19th century. The group has about 20 mounds.⁸⁹ In 1903, Vladimir N. Glazov excavated seven of them.⁹⁰ No burials have been found in barrows 7, 9, and 10. Barrows 4 and 5 contained two skeletons each and barrow 8 contained one skeleton.

The assemblage of women's dress in barrow 8 included bracelet-sized temporal rings, two on each side, a torc, and a necklace made of small yellow and green glass beads, one large gold foil glass bead, and one brown mottled bead (Fig. 104). The belt area contained four bells and a spindle whorl probably suspended from the belt. A similar dress detail was recorded in Malyi Bokhot, Sukhodol, Izbrizh'e, and Glinniki. The dress assemblage from this burial was supplemented with a ring. In barrow 5 the woman was buried only with beads.

In a male burial from that same barrow, only the knife was suspended from the belt.

23 Kidoml'ia (Novoe)—1, 2, 3 (73–75)

The barrow groups are located on the left bank of the river Medveditsa, in the settlement of Kidoml'ia, near the village of Novoe (Rameshki district of the Tver region). The barrow groups were first excavated by Alexander E. Grozdov in 1880 then by Piotr M. Kaznacheev in 1893.⁹¹ In 1937 Nikolai P. Milonov carried out large-scale excavations in all three groups,⁹² and opened up six barrows in group 1, five in group 2, and seven in group 3. Under Alexander N. Khokhlov's leadership, the members of expedition of the Kalinin⁹³ State United Museum then investigated another three mounds of group 3 in 1984.⁹⁴ The results of those excavations have been presented in an article.⁹⁵ The ceramic assemblages from burials of barrows in group 3 may be dated to the 12th century. The semicircular buckle ornamented with cross notches is also dated between the second half of the 11th and the first half of the 12th century,⁹⁶ while the beaded temporal rings of the Kiev type were produced sometime during

89 Pletn'ev 1903, 21–22.

90 Glazov, 1903, pp. 87–89; Glazov 1905, 99–100.

91 Pletn'ev 1903, 465–466 and 470.

92 Milonov 1950, 168–172; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 333–335.

93 Before 1991 the city of Tver was called Kalinin, thus the name of the museum was Kalinin State United Museum.

94 Khokhlov, 1984.

95 Khokhlov 1989a, 62–65.

96 Lesman 1990, 80.

the 12th and 13th centuries. The flat two-headed suspension bracket found during Grozdov's excavation belongs to group II, type VIII according to Evgenii A. Ryabinin's classification, and must therefore be dated to the 12th–13th centuries.⁹⁷ One must also note that, according to Alexander N. Khokhlov, the barrows of group 3 were built on the site of the 10th- to 12th-century settlement.⁹⁸

The finds in two of the burials from barrow group 1 indicate that those were graves of women. Only headdress details have been recorded. Assemblages of head jewelry in both burials consisted of two temporal rings, one on each side of the skull. In barrow 1 there were temporal rings with granulated beads, and from barrow 3 beads and small-size temporal rings have been retrieved. A woven diadem was also found on the forehead of the skeleton in barrow 1. Unfortunately, no detailed description of this find has been published. The temporal rings were fastened at the temples.

Three wire torcs have been found in one burial lying under the skull, but apparently they were not part of the burial dress.

The burials in Kidoml'ia-2 had no grave goods whatsoever.

Two female burials with burial dress details were studied in barrow group 3 (one in barrow 3, Milonov's excavation, and the other in barrow 156, Khokhlov's excavation). According to Tatiana V. Ravdina, some items from barrow 3 in Milonov's publication,⁹⁹ such as 10th-century dirhams, 12th- to 13th-century temporal rings of the Kiev type, and a semicircular buckle, were mistakenly published as from the same assemblage.¹⁰⁰ According to Milonov, the bracelet-sized temporal rings with open ends, one on each side, and the temporal rings with filigree beads, also one on each side (Fig. 104) were part of the headdress from barrow 3. The arrangement of temporal rings in relation to the skull is not specified. The headdress from barrow 156-A was decorated with bracelet-sized temporal rings with one bent end which were fastened in a "vertical" position on thin leather thongs measuring 0.4–0.6 cm in width. Three bracelet-sized rings were found on the right side and three similar rings in addition to one ring with a silver bead were found on the left.¹⁰¹ Another headdress detail was a ringlet located under the temporal rings.

The structure of the dress from barrow 3 also included, according to Milonov, a necklace made of amber, crystal, carnelian prismatic, and mottled glass

97 Riabinin 1981, 23.

98 Khokhlov 1989b, 53.

99 Milonov 1950, 168–172, map 3.

100 Ravdina 1988, 72.

101 Khokhlov 1989b, 51, fig. 11–8.

beads, as well as a crescent pendant (Fig. 13:11). Numerous pendants are found in that burial: four bells on a ring, one chain with a drilled bone, and one chain with suspended bells and five dirhams. Unfortunately, their place in the burial is not specified. The chain with suspended dirhams attracts one's attention. It is possible that it was worn horizontally, in the area of the breast. In that case, it may have been part of a cloth with straps. The buckle marks the existence of a belt. Thus, for the assemblage of women's burial dress from the Kidoml'ia the cloth with straps and the headdress with bracelet-sized and small-diameter temporal rings are characteristic. The cloth was probably belted. This type of burial dress is characteristic for the eastern part of the Upper Volga.

24 Kleopino (Kokorevo) (36)

The barrow group is located on the right bank of the river Volga, near the Rozhdestvenno cemetery and two villages—Kleopino and Kokorevo, in the Staritsa district of the Tver region. It has 15 mounds and is known since the second half of the 19th century. In 1881 and 1882, Leo N. Bastamov excavated seven barrows,¹⁰² of which five contained details of a burial dress. However, the descriptions of the artifacts allow for the identification of the gender of the deceased for only two burials. The discovered artifacts are just briefly mentioned in existing publications, for example as “suspension bracket” and “ring.” The position of the artifacts in relation to the body is also generally not specified. Dress assemblages from female burials consist of elements of a headdress and wrist jewelry. Headdresses include temporal rings of unknown shape. Traces of the leather diadem decorated with metal mounts were found on the forehead of the woman buried in barrow 2. Wrist jewelry is represented by bracelets and rings, also of unknown shape. The short description of the artifacts does not allow one to date the burials.

25 Koshevo (42)

The barrow group is located on the left bank of the river Volga, not far from the Volga cemetery, in the Staritsa district of the Tver region. It has more than 12 mounds. In 1909, members of the Archaeological Institute investigated two

102 Pletn'ev 1903, 117–120; no author. “Antropologicheskaja vystavka 1879, 381–382; Arkheologicheskaja karta Rossii. Tverskaia oblast' 2003, 374.

mounds.¹⁰³ In both barrows they found female burials with details of a burial dress. On the basis of the finds, those burials may be dated to the late 11th and the 12th century. The finds included lamellar up-turned bracelets dated between the late 11th and the 14th century,¹⁰⁴ ribbed finger rings dated to the late 11th century,¹⁰⁵ and an openwork ring from the 12th century.¹⁰⁶

The richest and best preserved is the assemblage from barrow 1. Temporal rings with up-turned ends and a small-size ringlet were found by the right ear. The breast necklace consisted of 15 gold foil glass beads, five crescent pendants, and one round pendant. In addition, there were many wrist jewelry items: two finger rings (ribbed) and a bracelet (twisted) on the left hand, two bracelets (with up-turned ends and twisted) and a finger ring (openwork) on the right hand. The bell lying below the necklace was perhaps attached to a belt placed high up.

In barrow 2 the woman's attire included bracelet-sized temporal rings and also a wire ringlet and a spindle whorl, found in the belt area.

In 1924, Ivan A. Vinogradov studied one more barrow in this group. The burial in that barrow was without grave goods.¹⁰⁷

The Upper Volga expedition of 1977 unearthed a female grave during the excavation of the Mesolithic settlement at Koshevo-2.¹⁰⁸ The burial attire in that grave included two temporal rings of average diameter, an iron buckle, and a lead tube (possibly, a needle case). It is possible that there was a mound over that burial, which has not been preserved.

Thus, the woman's burial dress from Koshevo included temporal rings, bracelet-sized and of average and small diameter, and belted clothes. Breast and wrist jewelry items appear in only one assemblage.

26 Kozlovo (40)

The barrow group of Kozlovo is located on the left bank of the river Volga, in the Staritsa district of the Tver region. The cemetery consists of 113 mounds.

103 no author, *Zhurnal 108 zasedaniia Tverskoi uchenoi arkhivnoi komissii*, 21–23; Tverskoi muzei i ego priobreteniia v 1910 g. 1911, 8; Arkheologicheskaia karta Rossii. Tverskaia oblast' 2003, 375–376.

104 Sedova 1981, 94–96 and 113.

105 Sedova 1981, 122; Lesman 1990, 50.

106 Ravdina 1975, 11.

107 Vinogradov, 1924a.

108 Kol'tsov and others 1978, 65.

In 1910, Ivan P. Krylov excavated six barrows¹⁰⁹ and ten more were opened in 1973.¹¹⁰ All barrows contained single burials. Three burials were without any grave goods, another seven were of women. The latter contained details of the burial dress, such as temple jewelry, glass beads, bronze button, and rings (Fig. 106, 107).

The head attires of the buried women were decorated both with bracelet-sized and with small-size temporal rings. Among the temporal rings one finds specimens with open ends and with up-turned ends. They were generally found singly, by the temples. A piece of birch bark was found in barrow 4 on the skull, perhaps from the headdress base.

A bronze button and glass bead were found in one burial by the chin. Only in two barrows (7 and 8) were the hands decorated with finger rings (wire, lamellar, and braided)—the right hand in barrow 7, and both hands in barrow 8.

No other jewelry items and dress accessories have been found in Kozlovo.

27 Malyi Bokhot (4)

The barrow group is located 1 km away from the village of Malyi Bokhot (in the Ostashkov district of the Tver region), on the bank of a small lake. The burial assemblage included barrows and about 30 grave burials. Vladimir N. Glazov excavated one barrow (11) and four graves (12–15) in 1903.¹¹¹ A woman's burial was found in one barrow; grave 12 contained a double burial, with a male and a female; and grave 13 contained the body of a male. The burials contained remains of burial dress. Finds of silver granulated, gold-made, and silver foil glass beads allow for the dating of those burials to the second half of the 11th and the first half of the 12th century.

Remains of women's dress consist of temporal, breast, and wrist jewelry and of details of a belt (Fig. 108). Two temporal rings of average diameter, with coming ends, found in barrow 11 and one such ring found by each temple in burial 12 were part of the headdress. The breast necklace in barrow 11 consisted of several types of beads, made of golden and silver foil glass, silver granulated, and green glass. In burial 12, the necklace consisted only of round and crescent pendants. Similar necklaces made only of pendants have been found on sites in the western and central parts of Upper Volga territory, e.g.,

109 Krylov 1911, 9.

110 Komarov, 1973; *Arkheologicheskaja karta Rossii. Tverskaia oblast'* 2003, 373–374.

111 Glazov, 1903; Glazov 1905, 100–102.

in Blagoveshchen'e, Gorbunovo, Koshevo, Volga, and Izbrizh'e. The dress from barrow 11 was supplemented with four lamellar finger rings. In the belt area of the woman buried in burial 12 there was a spindle whorl, which suggests the use of belted clothes. Spindle whorls were typically placed in handbags suspended from the belt. Similar finds have been made on a number of sites, such as Sukhodol (Kholmovo), Izbrizh'e, Glinniki, and Khvoshnia.

Details of a man's dress from burial 12 consisted of belt details: three rings and a knife suspended on a belt from the left side. Grave 13 only contained a fibulae, which was placed on the breast of the buried person.

Judging from the finds, therefore, the women's burial dress in Malyi Bokhot is similar to that used in the second half of the 11th and during the 12th century in Blagoveshchen'e, Gorbunovo, Sukhodol (Kholmovo), and Koshevo, sites located in the western and central parts of the Upper Volga region.

28 Mikhail Arkhangel (Arkhangelskoe) (52)

The barrow is located on the right bank of River Osuga, a right-hand tributary of the river Tvertsa, in the Torzhok district of the Tver region. The cemetery includes about 50 mounds. Mikhailovskii (his first name unknown) excavated two barrows in 1883. One contained the skeleton of a woman buried with a bronze neck-ring, five temporal rings, a copper bracelet, an 11th-century, pierced coin, and an iron ring.¹¹² The arrangement of these items in the burial is not known.

29 Mogilitsy-1 (30, 31)

The barrow groups of Mogilitsy-1 and 2 are located on the left bank of the river Russa, a right-hand tributary of the river Shosha. The barrow group Mogilitsy-1 has about 50 mounds, and the second group consists of 33 barrows. In 1902, Semion A. Gattsuk studied 18 barrows of the first and five of the second group.¹¹³ Details of burial dress were only found in five barrows from the first group. Based on the artifacts found in the burials of Mogilitsy-1 the group can only be dated broadly between the 11th and the 13th centuries.

¹¹² Pletn'ev 1903, 398–399; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 416.

¹¹³ Gattsuk, 1902b, pp. 106–107; 1902a, pp. 28, 188–190; Gattsuk 1904, 32–34; Arkheologicheskaiia karta Rossii. Maskovskaia oblast' 1996, 186.

Three graves are most likely of women. Headdress details include three bracelet-sized temporal rings, found only in barrow 11 on the skull of the buried female. The two other female burials only contained beads. One drawing from Gattsuk's diary depicts the arrangement of the beads in barrow 5 (Fig. 13:8): a carnelian prismatic bead in the center, with two other carnelian beads to the left and to the right, a silvered glass bead, and a gilded glass bead.¹¹⁴ The color of the beads found in the burial underneath barrow 8 is unknown. No jewelry items or belt fasteners have been recorded in female burials.

Dress details were even found in two apparently male burials. Barrow 3 contained a bronze lyre-shaped buckle turned, while in barrow 6 there was a bronze finger ring on the left hand, and an iron artifact by the left knee.

30 Mokrye Pozhni (Miatlevo) (49)

The barrow group of Mokrye Pozhni was located on the right bank of the Volga, near the village Mokrye Pozhni (Miatlevo) in the Kalininskii district of the Tver region. In the second half of the 19th century the cemetery consisted of two groups with a total of about 20 mounds. A local peasant named Ivan Ia. Zabotin excavated two barrows in 1884, with five more excavated in 1901 by Vladimir I. Kolosov and Ivan A. Vinogradov.¹¹⁵ The artifacts from Zabotin's excavation have been fully described. It is only possible to assume that they came from female burials. In the barrows excavated in 1901, there were probably three female and two uncertain burials. Fragments of textiles were found during the 1901 excavation. One of them is a fragment of silk textile "from the remains of gilded threads, in the form of brocade" and a textile piece, apparently from lining.¹¹⁶ A piece of woolen textile, "woven with quadrangular openings" was found in another barrow.¹¹⁷ It is possible to assume that it was part of a combined cloth made of wool and flax. Threads that have not been preserved formed "quadrangular openings". Finds of similar checkered textiles are well-known among the materials from Rus' barrows. They were probably remains of "poneva" textiles with cages made of threads of different colors and fibers.

The assemblage of women's dress includes headdress details and breast and wrist jewelry. Possibly, some items could have been found in the belt area. The headdress included numerous temporal rings: one of the barrows investigated

114 Gattsuk, 1902b, p. 20.

115 Pletn'ev 1903, 192–195; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2003, 133.

116 Pletn'ev 1903, 195.

117 Pletn'ev 1903, 194.

in 1901 contained ten temporal rings, while another contained 11 ring fragments and a single temporal ring entirely preserved. Zobotin's excavation has led to the discovery of five rings, of "ordinary size, with a twisted pattern on the reinforced half of the rings".¹¹⁸ Unfortunately, the short descriptions available do not allow for the identification of the shape of the temporal rings.

Women's burial dress from the Mokrye Pozhni barrow group is characterized by a large number of chiming jewelry items. In particular, the 1884 excavations produced flat suspension brackets with rooster heads, which according to Evgenii A. Ryabinin belong to his group II, type VIII, and may be dated to the 12th and 13th centuries.¹¹⁹ Three bronze, apparently hollow "horse"-pendants were found in the same place. Five bells, one copper suspension bracket of "an original form, with the head of a horned animal" were found in 1901 in a barrow.

Wrist jewelry was also part of women's dress: finger rings were found in two burials studied in 1901. Among the 1884 finds, one can mention two lamellar bracelets with up-turned ends, rod or wire bracelets, and a ring.

Descriptions of the finds allow one to date the burials to the 12th and 13th centuries. Those are among the latest Rus' burials of the Upper Volga region that have abundant grave goods. The abundance of the chiming jewelry items, especially hollow "horse"-pendants is not characteristic for the burial dress of the Upper Volga.

31 **Mozgovo (Babkovo) (24)**

The barrow group is located on the right bank of the river Volga, in the village of Mozgovo (Babkovo) (Zubtsov district of the Tver region). It consists of 80 mounds. In 1883, Alexander M. Bezobrazov excavated three barrows, while Semion A. Gattsuk investigated another 19 in 1902.¹²⁰ Artifacts that can be related to a burial dress were found in four male and two female burials.

There was a double burial underneath barrow 15 excavated by Gattsuk, with the skeletons of a woman and a child. Dress details only consisted of a carnelian hourglass-shaped bead found on the neck of the buried woman, in addition to a bracelet and a ring, both placed on her left hand. Perhaps the bead was used as a button (Fig. 109). It is interesting that two bracelet-sized temporal

118 Pletn'ev 1903, 193.

119 Riabinin 1981, 23.

120 Pletn'ev 1903, 88–90; Gattsuk, 1902b, pp. 105–106, 1902a, pp. 283–287; Gattsuk 1904, 42; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2003, 187.

rings were found in the woman's belt area, most likely deposited as a burial gift. Two rings, which can be with difficulty attributed to a burial dress, were found on the neck of the child. One more female burial investigated by Bezobrazov in barrow 2 contained a breast necklace made of seven silver foil glass beads, two bells, and a round pendant. On the left hand, the woman wore a lamellar bracelet. Besides, the grave contained "a bronze wire chain and the remains of clothes and the leather thong, which is laid over by metal plates."¹²¹ It is possible that the leather thong decorated with metal plates was part of a headdress. Similar attires decorated with metal plates were found in Pleshkovo-1. No dress details have been found in the belt area in any female burial.

By contrast, in male burials, only belt elements have been found: knives suspended on the left side (in barrows 1 and 21) and a belt ring (barrow 12) found by the pelvic bone.

In general, the burials in Mozgovo (Babkovo) may be dated to the late 11th and the first half of the 12th century on the basis of the pear-shaped bells with cross-shaped slots,¹²² and of the carnelian hourglass-shaped bead.¹²³ The women's burial dress is characterized by a small amount of jewelry, consisting of just wrist jewels. Temporal rings were only used as burial gifts.

32 Nikolskoe-on-Soz' (57)

The barrow group is to be found in the village of Nikolskoe-on-Soz' (in the Konakovo district of the Tver region), on the right bank of the river Soz' (a left-hand tributary of the river Volga). The cemetery has 13 barrows. In 1883, the local landowner Alexei N. Ladyzhenskii excavated one barrow that contained two skeletons, one of them apparently that of a woman. "Earrings," possibly small-size temporal rings¹²⁴ have been found in that barrow.

33 Pekunovo-1 and 2 (59, 60)

The barrow groups are located on the left bank of the river Volga, next to its confluence with its right-hand tributary, Dubna, in the village of Kreva (in the Kimry district of the Tver region). The archaeological site is known since the

121 Pletn'ev 1884, 252.

122 Lesman 1990, 60.

123 Lesman 1984, 140.

124 Pletn'ev 1903, 265–266; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 302–303.

second half of the 19th century.¹²⁵ There are 30 barrows in group 1, and more than 200 in group 2.

Excavations in the first group were carried out in 1863 (by Alexei N. Ladyzhenskii), 1877 (by Savva N. Mamontov), and in 1963, 1966, and 1973 (by Antonina. V. Uspenskaia).¹²⁶ Out of eight barrows only two contain female burials with elements of a burial dress. Finds in barrow 10 studied by Antonina V. Uspenskaia allow for it to be dated to the 11th century.

One of the barrows studied by Mamontov contained glass and carnelian beads (25 specimens), one twisted neck-ring, one lamellar bracelet, one fibulae (in the breast zone), two temporal rings with coming ends, two probably triangular frames of chiming pendant, and rings (possibly for the suspension of some jewelry elements). The chiming pendant was similar to the jewelry from Pleshkovo-1.

The dress of the woman buried in barrow 10 (Uspenskaia's 1966 excavation) included headdress details and extensive breast, belt, and wrist jewelry (Fig. 110). The headdress included small-sized temporal rings and rings of average diameter (two on the right and three on the left). Together with the temporal rings, the archaeologists found the remains of a woolen band to which they probably were attached.

The assemblage of breast jewelry included a torc and a necklace made of two rows of beads. The torc supported several items, hung symmetrically: a ring-shaped suspension bracket with three pendants in the form of duck feet and the triangular chiming frame suspension bracket with analogies in Pleshkovo-1. The necklace was found on the skeleton higher than the torc. One of the bead strings consisted of blue and yellow small beads (42 specimens). Another included oval blue beads, prismatic red beads, double yellow lemon-shaped beads, and silver granulated beads strung on a linen thread. The two crescent pendants, the round pendant, and the dirham-pendant were suspended from that thread. The alternation of beads and suspension brackets has been reconstructed (Fig. 13:10).

The clothes of the woman were belted; the knife was on the right side attached to the belt. On both hands the woman wore bracelets and on the left hand she had a finger ring. In general, through the "Meria-style" chiming jewelry, the headdress with the small-size rings, and the belted clothes with suspended knife, the woman's attire from Pekunovo-1 is similar to the dress from Pleshkovo-1. Apparently, the burial is no later than the 11th century.

125 Pletn'ev 1903, 257–262; *Arkhelogicheskaja karta Rossii. Tverskaia oblast'* 2003, 261–263.

126 Uspenskaia, 1965, 1966, 1973; Uspenskaia 1971, 254–258.

The barrow group 2 was investigated by Nikolai P. Milonov (1933),¹²⁷ Kirill A. Smirnov,¹²⁸ Konstantin I. Komarov,¹²⁹ and Antonina V. Uspenskaia (1972–1973).¹³⁰ A total of 86 barrows were excavated in the second group. Details of dress were found in 35 female burials (including one burial of a girl) and 23 male burials. The burials in Pekunovo-2 may be dated to the second half of the 11th and the first half of the 12th century. This is confirmed by the discovery of a West European denier struck in the second half of the 11th century (Gröningen, 1054–1076; Jever, 1059–1071), of gold foil glass and blue hourglass-shaped beads,¹³¹ and of bells with cross-shaped slots most typical for the 11th and the first half of the 12th century.¹³²

33.1 *Women's Dress*

Women's burial dress from Pekunovo-2 includes the decoration of head-dresses, cervical, breast, wrist jewelry, and belt accessories (Tab. 30, 31; Fig. 111–124). Temporal rings, exclusively of small diameter, are characteristic for women's headdresses from Pekunovo-2. Among them, the wire, small-size rings are the most widespread: with open or coming ends and with up-turned ends (found in 77 percent of women's dress assemblages). Glass beads were attached to some of them. Beaded temporal rings are characteristic for 49 percent of costume assemblages. Among them, there are rings with granulated and filigree beads (between one and three beads) and rings with smooth hollow beads (between one and three beads). Radial temporal rings, rare for the Upper Volga region, were found in two burials (Fig. 7:6). There were rings of the "Kvetunski" type, named by the first finds in the Kvetun' burial mounds in the Upper Desna river basin. According to many scholars, this temporal rings were most typical of the Severiane tribes living in basin of the river Desna and in the upper valleys of the rivers Oka and Seim. These tribes were in close contact with the tribes of the Radimichi and Viatichi.¹³³ It should be noted that torcs of the "Radimichi" type, with socket-shaped ends (Fig. 112) have been found in the burial underneath barrow 7 together with that type of temporal rings. Small-sized ringlets were found at the level of the temples, between one and four on

127 Milonov 1950, 159–163.

128 Smirnov, 1971.

129 Komarov, 1971, 1972; Komarov 1974, 251–256.

130 Uspenskaia, 1972, 1973.

131 Lesman 1984, 139.

132 Lesman 1990, 60.

133 Solov'eva 1978, 178; Shpilev 2005, 205–207.

each side. Some were found in the nape area. It is thus possible to assume that the temporal rings were fastened “horizontally” to a rigid headdress base.

Neck and breast jewelry of women’s dress is represented by torcs, beads, and pendants. Necklaces made of beads appear in 70 percent of all female burials. The majority of necklaces in Pekunovo-2 are made of a few beads—between two and eleven beads (11 necklaces). Necklaces with between 14 and 28 beads are known from 7 burials and only a few have larger numbers of beads, between 50 and more than 70 specimens. Most typical for all those necklaces are the gold foil glass beads, as they appear in 60 percent of all necklaces. Mottled beads were used with the silver foil glass and multi-colored glass (blue, yellow, red) beads. Stone beads were made of carnelian, amethyst, rock crystal, and aquamarine. The order of the beads in necklaces was reconstructed in a number of cases. Larger beads, which stand out in terms of both material and color, held the central place in necklaces. So, for example, the central place in the necklace from barrow 6 (1971 excavation) was reserved for an aquamarine, a rock crystal, and four amethyst beads. The 70 other beads in the necklace were small and made of gold foil glass. In the same way, in the necklace from barrow 19 (Komarov’s 1972 excavation) larger beads were placed in the center and the rest consisted of small gold foil glass beads. The large beads consisted of one mottled, two carnelian, and four large, specimens made of black glass. The necklace from barrow 19 consisted of two strings of gold foil glass beads. In the burial of the girl from barrow 35 (Komarov’s 1972 excavation) there were 122 beads (dark red with a white strip, blue and green) in the head and breast area. This suggests that beads were apparently used not only in necklaces, but also as decoration of the headdress and perhaps of the head cover.

More than half of all necklaces from Pekunovo-2 include one pierced coin or one round pendant. The coins are West European deniers. In barrow 65 the round suspension bracket with the image of a dragon and the loop in the form of a Borre-style head was part of a necklace. It should be noted that artifacts of Scandinavian origin or style have also been found in the settlement of Pekunovo: oval bronze fibulae and bronze plaque hooks.¹³⁴ A trefoil-shaped pendant (barrow 45) and a mollusk shell (barrow 43(1)) were found together with coins in necklaces. A “Scandinavian-type” cross was found in the center of the necklace in barrow 24. The breast part of the clothes was also decorated with small ringlets (found in barrows 19, 21, and 26). Pendants or beads might have been suspended from them. In three cases the breast jewelry of the dress consisted of only one pendant. In barrow 40(3) a belt mount with a niello ornament was used as a pendant.

134 Islanova, Krymov, and Romanov 2005, 72.

The torcs were part of only two assemblages of women's dress (barrows 6 (1933) and 7 (1971)). In barrow 7 the dress of the woman had torcs, one of iron and the other of bronze, both of the Radimichian type. In addition, there were two strings of beads above the torcs. Underneath them, remains of woolen textile of a linen weave have been found together with a piece of fine silk of pink color. The other silk textile, most likely, of green color, with a small diamond pattern was sewed onto the former piece of silk. A birch bark layer (Fig. 6:8) was preserved between two layers of textile. Those fragments were probably the remains of the top part of women's clothing. The location of the fragment in the breast zone allows one to assume that the clothes had a wide neckline, perhaps, something like a "sarafan" tunic. Except for those fragments of textiles, only small fragments of textiles, cords, and threads have been found in female burials from Pekunovo-2.

More than 50 percent of all women's dress complexes from Pekunovo-2 included belt accessories. As a rule, knives were suspended from the belt on the left side. In barrow 6 (Komarov's 1971 excavation), besides a knife, a leather case with a wooden comb (Fig. 111) was attached to the belt. Chains with bells and knives suspended on them were also attached to the belt.

Wrist and hand jewelry, mainly finger rings, are also a characteristic of women's dress. Such jewelry appears in 46 percent of all burial assemblages with dress details. The finger-rings appear on one or both hands, sometimes on one finger only. Bracelets were only found in five female burials, either singly or in pairs, always on the left hand.

In one case (barrow 12, Milonov's excavation) the small-size fibulae found in the center of the breast area was part of a woman's dress. Similar details of women's dress in the Upper Volga were only recorded in Pleshkovo-1, Vyrkino-7, and in the barrow investigated by S. N. Mamontov in Pekunovo-1. Probably, the fibulae served to clasp the outerwear on the breast.

In short, the women's burial dress of Pekunovo-2 is characterized by small-sized temporal rings, belted clothes with a knife suspended from the belt, one necklace made of beads, one coin-pendant, and wrist jewelry. Bead rings, including of the Kiev type were the prevailing type of temporal rings in female burials. A similar attire is known from the excavation of the Vladimir barrows. The population of the Pekunovo settlement that used the barrow groups controlled the waterway along the river Dubna to the river Kliazma and its tributaries to the area between the Volga and the Oka.¹³⁵ The use in burial dress of expensive "prestigious" items (a metal plate with gilding, a suspension bracket in the Scandinavian style, filigree temporal rings) strongly suggests that the

135 Islanova, Krymov, and Romanov 2005, 75.

settlement of Pekunovo was the trade and administrative center of the region. Belted clothes with knives suspended from the belt are typical for the entire eastern part of the Upper Volga territory.

33.2 *Men's Dress*

Details of belt, footwear, and clothes buttons (Tab. 32; Fig. 195–199) were part of men's dress from Pekunovo-2. Except barrow 8, all male burials produced elements of the belt: buckles, belt rings, and working tools suspended from the belt. In most cases the belt set consisted only of one buckle (ten cases), sometimes together with rings (five cases). The remains of a leather belt have been found in barrow 34(2) together with a buckle. Most often the knife, sometimes also whetstones and iron cores (Fig. 196–198) were suspended from the belt. In two cases, woven purses containing flints (Fig. 195) were attached to the belt. Most often all accessories were suspended from the belt on the left side. Buttons, apparently clasping the collar of shirts, have been found in two burials, on the cervical vertebrae.

Metal rings, perhaps used in fastening leg wraps at the knees or from the top of high footwear, were found in barrows 29(2) and 34 (1).

A knife (Fig. 196) was found in barrow 29 by the right shin together with some rings. A similar arrangement of knives was recorded in two other burials. Similar finds, apparently marking high footwear or leg wraps were found in Berezovetskii and Izbrizh'e. Men's dress from Pekunovo-2 included no fibulae and no wrist jewelry or pendants.

34 *Pershino (15)*

The flat cemetery and the barrow group of Pershino are located on the left bank of the Volga, in the Rzhev district of the Tver region. Viktor P. Frolov excavated three graves and three barrows in 1986.¹³⁶ The following came from one of the three graves: a cross with diamond-shaped center and beads on the ends, worn around the neck, was found on the skull. The item can be dated to the second half of the 13th and the early 14th century.¹³⁷

Individual burials were found in two barrows. Both lacked grave goods, but artifacts have found in the mounds: barrow 1 contained a cross, similar to a specimen from the cemetery, as well as a twisted finger ring; a braided finger ring has been found in barrow 2.

¹³⁶ Frolov, 1986; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2007, 268.

¹³⁷ Sedova 1981, 53–54, fig. 14:14.

The unusual discovery of two identical crosses suggests that those who, during the second half of the 13th and the early 14th century, buried their dead in the flat cemetery and underneath barrows were Christian. This may in turn explain the absence of metal jewelry.

35 Petrovskoe (19)

The barrow group is located on the left bank of the Volga, near the town of Rzhev, and has about 60 mounds. Excavations were carried out first during the second half of the 19th century. In 1868, the local landowner Koroviakovskii (his first name unknown), excavated one, while in 1875 and 1878 Dmitrii F. Shcheglov investigated 19 barrows, followed by Nikolai A. Schultz, who in 1886 studied one barrow. Then, in 1913, S. A. Rozanov opened up one barrow, while 10 years later, Pavel N. Schultz excavated another.¹³⁸ The majority of the burials had no grave goods. It is also necessary to note that Petrovskoe is almost the only cemetery in the Upper Volga region in which most burials contained bodies placed in the grave in a sitting position. According to Iurii M. Lesman, the "sitting" burials were most typical for northwestern Russia in the 12th century,¹³⁹ and the burials in Petrovskoe may therefore be dated to that century.

Details marking the burial dress have been found in only four burials. Only one of them is that of a woman, the other three being male graves. The female burial has no head jewelry and no details of the belt. The only ornaments were two gold foil glass beads, a finger ring, and a pear-shaped bell. The position of those artifacts in relation to the skeleton cannot be specified. Knives appear in all male burials. In two cases, belt rings, and only in one case, a bronze buckle have also been found.

36 Pleshkovo-1 (62)

The barrow group is located on the left bank of the river Volga, in the Kimry district of the Tver region, and has 56 mounds.

Pleshkovo-1 is the one of the few completely excavated Rus' cemeteries in the Upper Volga territory, the materials of which provide ample opportunities

138 Pletn'ev 1903, 63–65; no author. "Otchet D. F. Shcheglova na 26 zasedanii Komiteta 1878, 246–247; Schulz, 1923, p. 9; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2007, 272–273.

139 Lesman 1981b, 55.

for the reconstruction of the burial dress. Konstantin I. Komarov led the excavations of the Upper Volga archaeological expedition of the Academy of Sciences of the USSR in the 1980s.¹⁴⁰ A total of 34 female, 37 male, and three child burials have been found. Komarov published an article on the characteristics of the burial rite and of the grave goods.¹⁴¹ In his opinion, Pleshkovo was a community of the Meria, with some Slavic, native Baltic and Finno-Ugrian components. The majority of the burials have been dated to the 11th century.¹⁴²

36.1 *Women's Dress*

All female burials in Pleshkovo-1 contain details related to the dress, both fragments of textiles and leather, and a large number of ornaments and fasteners (Tab. 33–37; Fig. 125–137). The Pleshkovo-1 burials stand out among all burial assemblages in the Upper Volga region through their significant amount of textile remains. Twenty-one burials produced more than 34 fragments of textiles, made of various materials and with different origin, belonging to different details of clothes (see Tab. 3). The remains of textiles were found both in fragments and as imprints on metal artifacts.

Most fragments (85 percent) are remains of woolen clothes. The twill weave (10 fragments) is characteristic for the Pleshkovo textiles. A twill with zigzag pattern was found in one case. It is similar to finds from Finno-Ugrian burials from a wide area—the Baltic group of Finns, the Volga Finns, the Finns in Finland.¹⁴³ Four fragments of cloth with plain weave have also been found. The location of the various textile remains in relation to each other and to metal details of the dress indicate that the plain weave textiles were used for shirts and the twill weave for the outerwear.

The most interesting finds are the remains of woven bands (Fig. 6:6) applied as decoration of sleeve and collar edges and also used as belts. The bands were tablet woven. As a rule, they were made of woolen and linen threads of different colors. In some cases it is possible to define the color of the threads, most often red and blue, and the character of the woven pattern of the bands.

The following unique elements of women's dress have been found in Pleshkovo-1: woolen multi-colored fringes, braided cords, bells decorating the headdress, as well as the braid decoration. The fringes were made of red woolen threads, and the ends of blue woolen threads (Fig. 6:7). Braid ornaments were

140 Komarov, 1980–1982, 1986; *Arkheologicheskaia karta Rossii. Tverskaia oblast'* 2003, 267–269.

141 Komarov 2002, 141–189.

142 Komarov 2002, 167.

143 Efimova 1966, 134.

found in barrow 12 (Fig. 6:3), consisting of a tape with three braided cords decorated with metal plates.

Headdress details (found in 32 of the 34 women's dress assemblages) included temporal rings of different types, metal diadems, sewn-on mounts, and beads. Apparently the headdress included a rigid base or a hat which was partially covering the forehead. The central part of that garment could be made of textile or leather and was decorated with metal lamellar diadems or sewn-on round mounts. In barrow 36 the front part of a headdress was decorated with 22 round metal mounts.¹⁴⁴ The headdress in the form of a hat was characteristic for medieval Udmurts, Mordva, and Meria.¹⁴⁵ The Finnish round hat "takya" decorated with round sewn-on mounts or coins was used in the traditional dress of the Volga Finns until the 20th century.¹⁴⁶

Another frequent attribute of the headdress from Pleshkovo-1 consists of temporal rings (recorded in 88 percent of women's dress assemblages). Small-sized rings with open or close ends are the most numerous among them. As a rule, they are made of thin wire and have a diameter of 1.5–3 cm. There are single bracelet-sized temporal rings, some socketed, others with beads, curly rings, and rings with oval plates.

The usual way of wearing temporal rings in Pleshkovo-1 is at the temples, between one and five items on each side, attached to the headdress. In barrows 46 and 53 (3) the front part of the headdress was decorated with a row of small size temporal rings (Fig. 133, 135). The location of the small size temporal rings around the forehead was recorded in several Rus' barrow groups from the eastern part of the Upper Volga, territory (Vorob'evo-1, Posady, and Pekunovo-1). The "horizontal" arrangement of the small size temporal rings also testifies to the use of hat-shaped headdresses with a decorated forehead part. The headdress from Pleshkovo-1 was supplemented with a fringe, cords, woolen bells and braid ornaments.

Women's clothing from Pleshkovo-1 was recorded based on finds of various fasteners, metal ornaments, and textile remains. The distinctive feature of the dress of women from Pleshkovo-1 was the outer garment clasped with a fibulae in the center of the breast (in 20 percent of all cases) (Fig. 127, 128, 131–133). Such types of clothes were not characteristic for the Upper Volga. Similar clothes were only found in one burial from Vyrkino-7 and perhaps in one burial from Pekunovo-2. Possibly, it was a cape clasped with a fibulae on the breast. Analogies of such dress are known from 6th- to 8th-century burial sites of the

144 Komarov 2002, 144.

145 Belitser 1951; Voronina 1973, 47–55; Nikitina 2002.

146 Lebedeva and Atamanov 1987, 112–150.

Volga Finns—the Meria, the Muroma, and Mordva—as well as in the burial sites of the Oka basin. In particular, Tatiana A. Kravchenko reconstructed women's dress on the basis of the archaeological evidence from burials of the Shatrishche cemetery: a shirt and outer tunic garment, with the breast part decorated with a single fibulae or sewn-on metal plate.¹⁴⁷ According to ethnographic data, the short outerwear is typical for the Ural and Volga Finns, the Udmurts and the Mordva-Erzya.

In Pleshkovo-1, 96 percent of all female burials contained various ornaments. First of all, they included necklaces made of beads (characteristic for 98 percent of all assemblages). It is interesting to note that blue and blue-shaded necklaces predominate in Pleshkovo-1. Often the blue glass beads provided the primary color of a necklace, in which separate bright carnelian, red and yellow glass beads were included. Few silver foil glass beads, and red, yellow, and orange beads were encountered. Gold foil glass beads, which dominate in necklaces from the western and central parts of the Upper Volga region, appear in only 20 percent of all necklaces from Pleshkovo-1. The latter are typically large necklaces with between 20 and 50 beads (43 percent of all female burials). About 20 percent of all necklaces had more than 50 beads. Only two necklaces had more than 100 beads. There was no burial in Pleshkovo-1 with a single bead.

The complex of breast ornaments of the women's dress from Pleshkovo-1 included torcs, bells, round, chiming and other suspension brackets, chains, and also metal plates.

Torcs appear in 61 percent of all women's costume assemblages and that distinguishes the Pleshkovo-1 dress from the costume of other burial sites of the Upper Volga region. One assemblage included three torcs, and another two had two torcs each. Torcs made of thin wire were the most common type of neck-rings in Pleshkovo-1. In some assemblages, there were beads strung on torcs. A similar way of wearing beads in the Upper Volga is known only from materials found in Posady. Various pendants were also suspended from torcs. For example, in barrow 9 (burial 1), a triangular frame pendant was attached to the torc (Fig. 13:3).

The prevailing type of suspension brackets in Pleshkovo-1 consists of chiming suspension brackets of various forms. In general, Pleshkovo-1 is characterized by an abundance of chiming jewelry, which appears in both female and male burials (Tab. 37). Komarov has published the main forms of chiming jewelry.¹⁴⁸ Triangular frame pendants were the most common (Fig. 14:18). They

147 Kravchenko 1974, 137–138.

148 Komarov 2002, fig. 2–4.

could be suspended on wire torcs (fastened with a thread), placed on beaded necklaces, and in the central position on the breast part of a dress. Pendants in a form of finger ring were widespread (Fig. 14:17), but lamellar pendants (Fig. 14:23) and “horse”-shaped pendants have also been found (Fig. 14:21). Chiming pendants, of individual forms, were generally found fastened on the shoulders or on the belt (Fig. 14:22). Practically all of them were made in the “Meria” style of jewelry. The main elements of that style consisted of “braids,” duck foot-shaped pendants, bottle-shaped pendants, and volutes. Komarov noted that the largest number of chiming “Meria-style” pendants appears on the periphery of the Meria territory, while in its center only single specimens have been found in barrows.¹⁴⁹

In Pleshkovo-1, suspension brackets appear in pairs in the shoulder area. For example, a composite sewn-on decoration, square in shape, with “Meria-style” bottle-shaped pendants was revealed in barrow 37. It was attached to the right shoulder of the buried woman. On the left shoulder there were two rings with fragments of a pendant (Fig. 130).

The *in situ* location of the ornaments in some burials allows one to reconstruct the breast ornaments. For example, in barrow 37 the top of the necklace was made of small, lemon-shaped beads, gilded beads, and red glass beads. Three links from a chain, a Scandinavian type cross, and a suspension bracket from an animal canine were part of that necklace. A large amber bead was found separated from those beads, in a block of soil and metal oxides with imprints of plain weave textile cloth. This suggests that that the amber bead was used as a button. Two torcs were discovered below it. Underneath there was another of beads made of blue glass. The chiming suspension brackets were found on the shoulders.

In barrow 9 (burial 3) the top part of the breast decoration consisted of a necklace made of 44 beads and three pendants, all imitations of Samanid dirhams. Below the neck-ring there was a triangular frame pendant. A chain with a knife suspended on it was attached to the right shoulder.

The location of pendants in the breast and belt areas marks the belted variants of clothes, and the clothes without a belt, respectively. In Pleshkovo-1, details of a belt were preserved in 73 percent of all female burials. In general, the belted assemblages of women’s dress are characteristic for the eastern part of the Upper Volga territory. Pleshkovo-1 stands out because of the large number of such dress assemblages. Knives were most often suspended from the belt. In five dress assemblages the belt was decorated with bells. In barrow 46 they were apparently found placed evenly along the entire belt. Bells were

149 Komarov 2002, 154–155.

attached to belts with threads and leather thongs. One of the features of the Pleshkovo-1 dress is the decoration of the belt with finger rings. Wide lamellar finger rings were used as sewn-on belt decorations. A similar use of finger rings was recorded in Iurki.

Chiming suspension brackets were sometimes found in the belt area as well. In one burial underneath barrow 57, the remains of a somewhat round metal object were found in the center of the belt zone, perhaps the remains of rings or buckles. The use of rings and buckles in the women's dress of the Upper Volga region was very rare. It was only attested in Vorob'evo-2 and Kidoml'ia-3, both sites located in the eastern part of the Upper Volga basin.

Bracelets (in 82 percent of the cases) and finger rings (in 77 percent of the cases) were usual details of the women's dress from Pleshkovo-1. Through the quantity of wrist jewelry, the Pleshkovo-1 again stands out among other sites in the Upper Volga region. As a rule, both bracelets and rings decorated both hands of the women from Pleshkovo-1.

Finno-Ugrian features are particularly visible in the women's burial dress from Pleshkovo-1. This is especially true for the abundance and variety of forms of the "Meria-style" chiming suspension brackets. The site in Pleshkovo is located on the periphery of the Meria land. The use of a dress with a large number of "Meria-style" pendants and a specific headdress may have been stimulated by the proximity of the Slavic-speaking population, as a reaction meant to emphasize the identity and cultural specificity of the population burying its dead in Pleshkovo-1.

Besides the chiming pendants, clothes clasped with a fibulae were another element of the Finno-Ugrian dress. Similar clothes, characteristic for the Finnish tribes, were only recorded in the eastern part of the Upper Volga basin. Socketed temporal rings are yet another detail of the Finno-Ugrian dress. The hat-shaped headdress decorated with metal diadems, mounts, and small-size ringlets can also be considered a Finno-Ugrian element of the female dress. Small-size rings are the prevailing type of temporal rings in Pleshkovo-1. By contrast, bracelet-sized temporal rings, which prevail in the Upper Volga region, are rare in Pleshkovo-1. It is interesting to note that bracelet-sized temporal rings are more frequent in the burials of nearby site in Pleshkovo-2, which is of a later date (late 11th and 12th century). In the dress of Pleshkovo-2, chiming jewelry items and other metal details are less numerous than in Pleshkovo-1.

The Finno-Ugrian traits of the women's dress of Pleshkovo-1 were best emphasized through the headdress and the cut and structure of the clothes. In their desire to emphasize their identity, the people who buried their dead in Pleshkovo-1 promoted the inclusion of a large number of the chiming jewelry items in the women's dress. On the one hand, the dress type from Pleshkovo-1

is unique for the Upper Volga, but on the other hand its individual characteristics appear within a wider territory, from the mouth of the river Shosha to the river Nerl', in the basin of the Medveditsa river.

36.2 *Men's Dress*

Burial dress details were recorded in 97 percent of all male burials (36 burials out of 37). They are represented by fibulae, belt details, and wrist jewelry (Tab. 38; Fig. 200, 201). Belt details were part of all the costumes of Pleshkovo-1: buckles and rings, slips, knives, whetstones, and flints suspended from the belt in purses, as well as pendants of various forms. Buckles and rings appear in 40 percent of all assemblages with belts. Their location on the belt is traditional: the buckle took the central place and rings served for the suspension of artifacts and for fixing the belt. In burial 2 underneath barrow 30 four rings lay along the femurs of the buried man, one under the other; they probably decorated the hanging end of the belt. Two buckles were found in barrow 21, and were perhaps used as rings because they were without buckle uvula. Belt rings were found in only one burial of a boy, in barrow 48. The leather belt of the child was decorated with bronze rectangular mounts with iron rivets and a strap end.

Working tools suspended from the belt were part of practically all assemblages of men's dress from Pleshkovo-1 (except for burial 1 underneath barrow 18). Most often knives were suspended on the right side. Some of the whetstones found in Pleshkovo-1 have suspension holes, but others are not pierced. The latter must have therefore been kept in purses suspended from the belt. Flint steels and flints have been found, in 13 burials (36 percent of all assemblages with belts). This is unusual, for such artifacts are rare in male burials from the Upper Volga region. A hook of swordbelt was found in burial 2 underneath barrow 9 together with other belt details. Thus, the materials of Pleshkovo-1 distinctly marked the functional importance of the belt in men's dress.

Chiming jewelry was sometimes used as ornament of the men's belts. Two chiming suspension brackets were attached to the belt in burial 2 underneath barrow 9: one with triangular frame on the left and in a form of a finger ring on the right. Triangular frame suspension brackets were the decoration of men's belt in two burials (barrows 3 and 14). In barrow 2 a "horse"-shaped suspension bracket with triangular pendants decorated the man's belt. In women's dress chiming suspension brackets were almost always breast ornaments.

Wrist and hand jewelry items were also typical for the men's dress in Pleshkovo-1, as they were found in 70 percent of all male burials. This circumstance distinguishes the men's dress from Pleshkovo-1 from other assemblages

of men's dress in the Upper Volga region. Bracelets and finger rings were a characteristic both for male and female burials in Pleshkovo-1. In male burials they appear in 16 and 19 burials, respectively. Massive lamellar rings of large diameter can be regarded as typically male attributes.

Finds of fibulae and fragments of textile and leather in male burials testify to the character of their clothes. Fibulae, found in eight male burials, were generally found by the belt, on the right side. In barrow 9 (burial 2) fragments of fur clothes were found together with fibulae underneath the belt. There were also fragments of fine woolen cloth, possibly from the inner clothes or lining of over garment. In burial 1 from barrow 32 the fibulae in the belt area connected the edges of clothes made of rough woolen textile. Fibulae are found by the belt in three burials (Fig. 199). Apparently, the clothes clasped with fibulae at the belt could be over capes. Similar locations of fibulae were attested in Izbrizh'e and Berezovetskii.

In two cases, small-sized fibulae clasped the clothes in the neck and shoulders area, possibly used for capes.

Fur outerwear was also found in barrow 21. The man's wear was decorated with woven multi-colored bands. Their remains were found in the area of the collar and by the sleeves.

In general, the men's dress from Pleshkovo-1 is different from that known in other parts of the Upper Volga region. The men's dress in Pleshkovo-1 stands out through the quantity of jewelry. By contrast, cover clothes and their structure do not differ from other costume assemblages in the Upper Volga basin. In male burials from Pleshkovo-1 details of the belt and ornaments are combined with weapons such as axes, spear heads, and arrow heads. In Komarov's opinion, the warriors buried in Pleshkovo-1 had to protect a segment of the Volga Route. In the period of kn'az' Yaroslav Mudryi this part of Upper Volga basin accustomed by the foundation of parishes. The warriors buried in Pleshkovo had to protect this part of the Volga way.¹⁵⁰ Apparently, the large number of jewelry and belts with suspended tools of great functional value were attributes of military burial dress.

37 Pleshkovo-2 (63)

The barrow group Pleshkovo-2 is located on the left bank of the river Volga, 130 m away from the barrow group of Pleshkovo-1 (in the Kimry district of the

150 Komarov 2002, 167.

Tver region). Konstantin I. Komarov excavated the barrows in Pleshkovo-2 in 1980.¹⁵¹ Six of them contain two female and four male burials. Unlike burials in Pleshkovo-1, all of those found in Pleshkovo-2 have fewer grave goods and are of a later date, namely between the late 11th and the 12th century.¹⁵²

Women's burial dress included decoration of the headdress, breast, wrist, and hand jewelry, as well as belt elements (Fig. 138). Just like in Pleshkovo-1, women's headdresses from Pleshkovo-2 usually had temporal rings of small diameter. Barrow 3 contained temporal rings with metal hollow beads, while in barrow 5 Komarov found a ring with a strung gold foil glass bead, as well as a three-nodular ring. Temporal rings were found in burials at the level of the temples. Most likely they were attached to a headdress. In barrow 3 a lamellar diadem made of copper plate decorated the central part of the headdress. Breast jewelry is represented by a torc, bells, coin-pendants, and beads. In barrow 3 the complex of breast ornaments included a wire torc with two pendants made of West European deniers (struck between 1027–1039 and 1068–1090, respectively). Below it archaeologists found a row of 33 gold foil glass beads and two silver foil glass beads. In barrow 5 two linear-slot bells were suspended on a ring attached to the left shoulder. Knives suspended from a belt and wrist and hand jewelry such as bracelets and finger rings were part of two female burial assemblages. In both cases, the bracelets and finger rings were found on the left hand.

Thus, through such features as temporal rings of small diameter, wire neck-rings, and belted clothes with a knife attached from the belt, the women's burial dress from Pleshkovo-2 is similar to that documented in Pleshkovo-1, Vorob'evo-1 and 2, Sutoki-1, and Vyrkino.

Men's dress included knives, iron cores, belt rings, and bracelets (Fig. 202). The knives and iron cores were suspended from a belt, usually on the left. In barrow 4 the ring was side sewn on the left side of a belt. Bracelets and finger rings were found in two male burial assemblages. In barrow 4 the man wore bracelets on both wrists and a finger ring on the left hand. In barrow 6 the buried man had a bracelet on the left hand and a finger ring on the right. Men were buried in Pleshkovo-2 in belted clothes. No fasteners or remains of textiles from clothes have been found.

151 Komarov, 1980; *Arkheologicheskaja karta Rossii. Tverskaia oblast'* 2003, 269–270.

152 Komarov 2002, 168.

38 Podborovie (6)

The barrow group is located on the left bank of the river Volga, in the Rzhev district of the Tver region. Three barrows were washed away, they apparently contained two female and one uncertain burial. One assemblage included two pairs of silver “earrings”, twisted and braided neck-rings, and a copper ring removed from the left hand. The second barrow contained “a bronze pendant with a long bell, a silver rhomboidal ornament, an iron arrowhead, a fragment of a copper ornament, a yellow bead with incrustation, and a small copper button.” In the third barrow, were found “an iron oval pendant, a fragment of a lamellar ring with patterns, and fragments of copper earrings.”¹⁵³

39 Posady (65)

The barrow group is located on the right bank of the river Medveditsa, in the Posady village (Kashin district, Tver region). The cemetery has been known since the second half of the 19th century.¹⁵⁴ By 1936, 75 (or, according to other account, 57) barrows were still visible. Less than 70 years later, only 31 remained.¹⁵⁵ Eight barrows were excavated before 1893, one in 1935, and three more in 1936 by Nikolai P. Milonov.¹⁵⁶ Alexander N. Khokhlov and the expedition of the Kalinin State United Museum carried out excavations on the site in 1983, 1985, and 1988.¹⁵⁷ Khokhlov published a number of articles dedicated to this site, in which he discussed the assemblages found during the 19th century as well.¹⁵⁸ According to him, Posady may be dated to the 11th and early 12th century.¹⁵⁹ All in all, the excavations carried out since the late 19th century on the site opened up about 20 mounds. Unfortunately, in most cases, the location of the artifacts inside the burial was not recorded. Only in one case—a female burial—the position of the knife on the left side of the skeleton suggests the existence of belted clothes (Fig. 139).

153 Pletn'ev 1903, 58–59; Tverskoi muzei i ego priobreteniiia v 1889 g. 1891, 95; Arkheologicheskaia karta Rossii. Tverskaia oblast' 2007, 268.

154 Pletn'ev 1903, 277–288.

155 Khokhlov 1989a, 62–65.

156 Milonov 1950, 165–167.

157 Khokhlov 1989a, 64; Khokhlov, 1983, 1985, 1988; Arkheologicheskaia karta Rossii. Tverskaia oblast' 2003, 225–226.

158 Khokhlov 1989a, 62–65; Khokhlov 1991, 117–126.

159 Khokhlov 1989a, 64.

Temporal rings of large diameter are characteristic for women's headdress in Posady. Among them there are rings with tied and coming ends. Bracelet-sized temporal rings with triangular suspension brackets were found during the 19th-century excavation. A burial underneath barrow 1 excavated by Milonov included two temporal rings with diamond-shaped plates.

Women's dress is characterized by numerous chiming jewelry items such as pendants in a form of finger ring with triangular frame, and "Meria-style" horse-shaped chiming pendants. Wire torcs have been found in three female burials. In barrow 2, 12 dirhams were suspended from the torc. In one of the burials investigated by Milonov, the way of wearing the beads on a thin wire torc is worth noting, as it is unusual for medieval burials in the Upper Volga region. Judging from Milonov's description, seven mottled, silver foil glass beads, five gold foil glass biconical beads, two gold foil glass cylindrical beads, and an amber biconical bead (in the center of a necklace) were attached to the torc. The assemblages in Posady also included an abundance of wrist and hand jewelry. In some cases, as many as three bracelets and a finger ring appear within one and the same assemblage.

The belt details of men's dress consisted of buckles and iron knives suspended from the belt. Men's burial dress is characterized by wrist jewelry, torcs, and fibulae that were found in two male burials.

40 Prudovo (Mikhailovo) (76)

The barrow group is located on the river Kamenka, a left-hand tributary of the river Medveditsa (in the Rameshki district of the Tver region). About 100 barrows are known from this site. The first excavations were carried out in 1878 by Alexander E. Grozdov, who opened up 11 barrows, followed by Pavel D. Akhlestyshev in 1892, who only excavated one mound. Only two barrows contained female burials with dress details. Only "two earrings and a bronze bracelet" were found in barrow 6 (1878 excavation). The burial of the woman discovered in 1892 contained temporal rings (including two rings with three metal beads), a bronze oval buckle, and four hollow silver beads with a granulated ornament of diamonds and triangles.¹⁶⁰ The beaded temporal rings and one buckle in this complex are similar to the dress assemblages from Kidoml'ia.

¹⁶⁰ Pletr'ev 1903, 447–448; Tverskoi muzei i ego priobreteniiia v 1892 g. 1894, 13; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 330.

41 Rozhdestvenno (37)

The Rozhdestvenno barrows are located on the right bank of the Volga, in the Staritsa district of the Tver region. The group consisted of eight large barrows and 40 mounds of smaller size. Leo N. Bastamov carried out the first excavation in 1882.¹⁶¹ He opened up eleven barrows and discovered ten graves. Five of them had no grave goods. The other five contained dress details, but only three of them may be interpreted as female burials. The other three others do not allow for the gender identification of the deceased. Temporal rings of unknown shape were part of the dress in one female burial (barrow 1). The description of the materials discovered during the excavation indicated that they have been found “about the ears.” Two bronze strips bent at the ends that have been found on the neck were probably from the torc. Except for those items, no other breast jewelry is known from Rozhdestvenno. The most spectacular elements of the assemblage underneath barrow 1 are the wrist and hand jewelry items: two finger rings, a bracelet on the right, and a finger ring on the left hand. Only wrist and hand jewelry has been found in two other female burials. In barrow 6 the deceased had two bracelets and one ring on each hand (Fig. 140). In barrow 9 a finger ring was found on the right hand. The finger ring from barrow 9 and that found on the left hand of the person buried under barrow 6 were most likely identical. Those finger rings were decorated with depictions of a bird of prey. This may indicate a particular (kin?) relation between the two women. At any rate, the finger-rings have good analogies among the 12th to 13th-century materials from the excavations in Novgorod.¹⁶² Two other burials only contained wrist and hand jewelry (barrow 5) and “a leather tape with a metal fastener” on the neck (barrow 4). These materials do not allow either for the identification of gender, or for the full description of the burial dress. Thus, bracelets and finger rings are quite significant details of women’s burial dress from Rozhdestvenno. Assemblages with two bracelets on each arm are very rare in the Upper Volga region. This combination of wrist jewelry is rare even in assemblages with multiple head and breast decorations.

The Rozhdestvenno burials can be dated to the 12th and 13th centuries. They belong to a late group of burials in the lands now included within the district of Zubtsov, Staritsa and Kalininskii in the region of Tver.

161 Bastamov 1886, 165–170; Pletn’ev 1903, 120–124; *Arkheologicheskaiia karta Rossii. Tverskaia oblast’* 2003, 389–390.

162 Sedova 1981, 137.

42 Savinskii Gorki (51)

The barrow group is located on the right bank of the river Tvertsa, in the village of Savinskii Gorki (Torzhok district, Tver region). The cemetery has been known since the second half of the 19th century, when some 300 barrows were still visible. Some of them were excavated in 1900–1901 by the local landowner Alexander A. Bazanov together with Vladimir I. Kolosov and Ivan A. Vinogradov, both members of the Tver Scientific Archival Commission.¹⁶³ In 1901, Bazanov handed a detailed list of the finds to the Tver Museum, which was then published in the proceedings of the 82nd meeting of Tver Scientific Archival Commission.¹⁶⁴ According to that list, the total number of barrows excavated is 27. Nine of them produced ornaments that suggests that the associated burials were of women. In addition, six male burials are known from Savinskii Gorki. Unfortunately, the exact location of those ornaments in relation to the body is known for only a few of those burials.

Temporal rings of average and small diameter, with open ends, were part of women's headdress (Tab. 39; Fig. 141, 142). In a number of burials as many as seven or eight such rings have been found. Nothing is known about their location. Bazanov's list mentions that in barrow 1 (burial 2) the temporal rings were fastened one to another (passed through each other). Fragments of "chestnut-colored hair stained with copper oxide"¹⁶⁵ are also mentioned in that list. One may assume therefore that the temporal rings in question were woven into the hair or that the headdress with temporal rings was placed on the loose hair. Small-sized temporal rings were probably worn in the ears: Bazanov's list describes them all as "earrings."¹⁶⁶ Neck and breast jewelry appears in eight assemblages of women's dress in the form of torcs and necklaces made of beads and pendants. Torcs appear in three, beads in six assemblages. Some necklaces were quite long, with between 59 and 124 beads, while others were smaller, with between 13 and 15 beads. There is only one assemblage with a single, silver bead most likely used as a button. The commonest beads are made of gold foil glass and hollow silver, smooth and granulated. The most characteristic are combinations of yellow, white (silver), and red beads. Round suspension brackets were also part of the breast jewelry in two assemblages. In

163 Pletn'ev 1903, 387–393; no author, *Zhurnal 78 zasedaniia Tverskoi uchenoi arkhivnoi komissii* 1900, 3–7; no author, *Zhurnal 86 zasedaniia Tverskoi uchenoi arkhivnoi komissii*, 51–56.

164 no author, *Zhurnal 82 zasedaniia Tverskoi uchenoi arkhivnoi komissii*, 21–22; *Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003*, 426–427.

165 no author, *Zhurnal 82 zasedaniia Tverskoi uchenoi arkhivnoi komissii*, 21.

166 no author, *Zhurnal 86 zasedaniia Tverskoi uchenoi arkhivnoi komissii*, 52 and 56.

barrow 8, they were the only breast jewelry. Other types of pendants have also been found in female burials: bells and chains with pendants made of animal claws. However, their location in relation to the body is not known.

Wrist and hand jewelry is also amply documented. Finger rings have been found in five, bracelets in five burials, while in four burials the two categories appear together. In barrow 13 two bracelets, one made of wire, the other lamellar, were found on one and the same hand.

A small-sized fibulae was found in barrow 22 lying on a piece of felt on the right shoulder of the buried woman. It is the only organic find of women's outer felt clothing in the Upper Volga region (Fig. 142). There are no data about its the cut and it is only possible to assume that it was part of the outerwear, something like the 18th- to the early 20th-century Russian outerwear made of dense textile or sheepskin, and clasped with two or three buttons and with air loops.¹⁶⁷ A similar find of a fibulae on one shoulder burial is known from a female burial in Khilovo. The women's burial dress from Savinskii Gorki is similar to that from Koshevo, Dudenevo, Kleopino, and Kidoml'ia-3—all sites in the center of the Upper Volga region.

In male burials, the main ornaments were fibulae and belt details (Tab. 40; Fig. 203). Fibulae, probably used for clasping the outerwear, were found in two male burials, but nothing is known about their location in relation to the body. The presence of the belt is signaled by rings in three cases, and by a combination of buckle and mounts in one case. Knives and whetstones were suspended from the belt.

43 Sazonovo (14)

Groups of barrows were known since the early 20th century in the vicinity of Sazonovo, a village in the Olenino district of the Tver region, located on the bank of the river Tudovka (a right-hand tributary of the Volga.) One of them was located in the village field and had about 12 mounds; a second group is located on the right bank of the Tudovka and included 43 mounds; while the third group is on the left bank river and has 57 mounds. One mound of the first and three mounds of the (most likely) second group have been opened in 1889 by Elena N. Romeiko. One of male burial from a barrow in the village field produced a lyre-shaped buckle, a knife, and an iron pin. Two copper buttons have been found in one of the three barrows on the right bank of the river Tudovka, together with "a piece of heavy cloth or felt," which was passed through one of

¹⁶⁷ Maslova 1987, 280–281.

them. This assemblage may have been associated with a male burial. However, the location of the buttons in relation to the body is unknown, so it is impossible to establish their role in the burial dress. Two copper rings and an iron knife were found in the second barrow. The gender of the person buried there cannot be defined.¹⁶⁸

44 Shchapovo (35)

The barrow group is located on the right bank of the river Volga, approximately 4 km from the town of Staritsa (Tver region). The cemetery has 15 barrows. In 1908, Ivan P. Krylov excavated eight mounds.¹⁶⁹ Two bronze rings, one on each hand “were found only in one barrow.” The other burials had no grave goods whatsoever.

45 Shitovichi-1 (5)

The barrow group is located on the right bank of the river Shegra, a right-hand tributary of the Tvertsa, in the Vishnii Volochek district of the Tver region. There are 62 barrows in that cemetery, some round, others quadrangular. Mariia V. Fekhner excavated six of them in 1967. Five of the excavated barrows were empty, and one (36) contained a female burial.¹⁷⁰ Oleg M. Oleinikov excavated another 12 mounds between 1989 and 1990.¹⁷¹ He found six female (including girls), seven male (including juvenile males), and eight uncertain burials. The chronology of those burials has been established on the basis of late 10th- to mid-12th-century gold foil glass beads,¹⁷² late 11th-century ribbed finger rings,¹⁷³ 10th-century dirhams, and a Frisian coin struck between 1038 and 1057. The cemetery was therefore in use between the second half (or the late) of the 11th and the late 12th century.

The women's burial dress in Shitovichi includes a headdress, breast ornaments, wrist and hand ornaments, and elements of a belt (Fig. 143–146). The

168 Pletn'ev 1903, 82–84; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2007, 226–227.

169 no author, *Zhurnal 95 zasedaniia Tverskoi uchenoi arkhivnoi komissii* 1904, 52–53; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 399–400.

170 Fekhner, 1967.

171 Oleinikov, 1989, 1990.

172 Lesman 1984, 139.

173 Sedova 1981, 122.

headdress is characterized by a large number of temple jewelry, i.e., temporal rings of various types. As a rule, they have been found in groups of up to six or eight specimens, three or four at each temple. The most characteristic types of temporal rings are those with open ends and with smooth hollow and nodular beads, of small and average diameter (between 2 and 5 cm). According to the position of rings in relation to the skull, they were attached vertically. Apparently, they were fastened on bands or were passed through each other and hanged along the face. In barrow 1 (burial 1) the headdress included temporal rings with two nodular beads of average diameter at the temples (Fig. 143). In addition, that attire also included two rings of smaller diameter, made of thinner wire, which were perhaps worn in the ears. In barrow 2 (burial 3) the headdress also consisted of three temporal rings with two smooth hollow beads, one at each temple. In burial 3 from barrow 1 the headdress included eight temporal rings of average diameter with coming ends, which were apparently fastened in a similar way, four items at each temple, in vertical position, along the face (Fig. 144). Similar rings were part of a headdress in the burial underneath barrow 36 excavated by Mariia Fekhner.

The breast jewelry was represented by necklaces made of beads and coin-pendants. The commonest are blue and green glass beads, small red beads, and carnelian prismatic beads. Combinations of blue and red prevailed. Eight coin-pendants have found together in burial 3 underneath barrow 1. The pierced coins were 10th-century dirhams and 11th-century deniers. In addition to the necklace of beads and coin-pendants, the assemblage in burial 3 underneath barrow 1 included a second string of beads (the top row).

The discovery of five glass buttons on the neck of the woman buried in barrow 9 testifies to the character of the cut of the woman's clothing. Apparently, such buttons clasped the neck slit. A similar type of women's clothing was identified in Izbrizh'e, Mozgovo, and Pleshkovo-1.

Hand jewelry is also characteristic for the women's burial dress Shitovich: finger rings, mainly lamellar with tied or open ends and a wide middle.

Women's clothing was belted, as indicated by finds of buckles, knives, and spindles whorls in the belt area (Fig. 143, 145). Remains of a leather belt have been preserved in burial 1 underneath barrow 1, together with a lyre-shaped bronze buckle. Metal buckles, which are not characteristic for women's burial dress of the Upper Volga region, are known only from isolated cases in the eastern part of that region (Kidoml'ia-3 and Vorob'evo-1).

The dress assemblage in Shitovich is similar to that in the eastern part of the Upper Volga region, particularly to sites in the basin of the river Medveditsa (Vyrkino, Kidoml'ia-3, Vorob'evo-1).

The men's dress from Shitovichi is almost deprived of metal details. An iron 8-shaped buckle was found in one burial (barrow 10) at the belt.

46 Silmenevo (Selmenevo) (32)

The barrow group is located in the Silmenevo village, on the left bank of the river Russa (Lotoshino district of the Moscow region). It has been known since the second half of the 19th century¹⁷⁴ and consists of 18 mounds. In 1902, Semion A. Gattsuk carried out excavations on the site.¹⁷⁵ He found details of a burial dress in only one male and two female burials. Headdress details, breast and wrist and hand jewelry belong to the women's burial dress. The headdress included bracelet-sized temporal rings. In barrow 23 the headdress was asymmetric: three temporal rings, worn "vertically", were found by one temple. In barrow 16 two temporal rings were found on each side of the skull (Fig. 147). A necklace made of beads was found in the same barrow, with amber, ellipsoidal beads alternating with round, rock crystal beads. The bracelet was on the left hand and two finger rings were on the index and ring fingers of the left hand, respectively.

The male burial underneath barrow 3 had a belt ring found in the center of the belt area and the bracelet on the left hand.

47 Sosonnik (20)

The barrow group is located on the left bank of the river Volga, near the town of Rzhev. In 1878, Dmitrii F. Shcheglov excavated two barrows. A woman was buried in one of them. The associated assemblage included bracelet-sized temporal rings, "one stone and one glass bead with a thin layer of gold and silver" (apparently a gold and a silver foil glass bead),¹⁷⁶ The location of those artifacts in relation to the body is not known. The second barrow contained an uncertain burial with poorly described grave goods.

174 Pletn'ev 1903, 143.

175 Gattsuk, 1902b, pp. 46–53; Gattsuk 1904, 35; *Arkheologicheskaiia karta Rossii. Moskovskaia oblast'* 1996, 187.

176 Pletn'ev 1903, 73–74; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2007, 235–236.

48 Sterzh (2)

The barrow group is on the bank of Lake Sterzh, approximately 2 km from the medieval parish of Sterzh (in the Ostashkov district of the Tver region). In 1903, Vladimir N. Glazov excavated six mounds, each one with an equal number of burials.¹⁷⁷ Five of them were cremations with no grave goods. Only the grave of a woman in barrow 2 contained details of burial dress (Fig. 148). The headdress included a diadem made of spirals and plates, similar to that found in Berezovetskii and dated to the 11th century. Bracelet-sized temporal rings with tied ends were fastened to the diadem on the right side.

49 Struiskoe (18)

The barrow group is located on the right bank of the river Volga, next to the village of Struiskoe, in the Rzhev district of the Tver region. The cemetery has 17 barrows. Seven of them were opened in 1987 during Oleg M. Oleinikov's excavations, which discovered 33 burials.¹⁷⁸ The excavations revealed several burial stages for various mounds: three for barrow 5, four for barrow, and five for barrow 3. All graves of the first stages are cremations dated to the last quarter of the first millennium. Details of the burial dress have been found in six female and five male burials dated between the 11th and the 12th century.

Women's burial dress is characterized by temporal, breast, and belt accessories (Tab. 41; Fig. 149, 150). Bracelet-sized temporal rings (Fig. 149) were usually part of the headdress. One burial produced only one temporal ringlet. There were also assemblage without any details of a headdress (Fig. 150).

In a number of burials, necklaces have been found, often with two strings—one of larger, the other of smaller beads. The most characteristic for Struiskoe are blue and yellow glass beads. In two cases, the necklaces included round pendants. In two assemblages necklaces were combined with torcs.

Few pendants, wrist and hand ornaments are known from female burials in Struiskoe. Only burial 1 under barrow 6, included a chain and about 25 bells decorating the breast part of a dress (Fig. 150). In another case a bracelet was also part of a dress. One textile fragment, apparently from a sleeve, was found under that bracelet. It belonged to a fine woolen textile, bordered by a band made of blue and red threads.

177 Glazov, 1903, pp. 87–89; Glazov 1905, 102.

178 Oleinikov, 1987; Oleinikov 1994, 133; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2007, 281–283.

The characteristic details of women's dress are knives suspended from the belt.

Men's dress is characterized by belt details (Tab. 42; Fig. 204) buckles and knives suspended from the belt. In burial 4 underneath barrow 4 iron rivets were found that seem to have been part of the belt. In isolated cases, one ring and one bell were also part of men's dress.

50 Sutoki-1 and 2 (71, 72)

Three barrow groups are located by the village of Sutoki (in the Rameshki district of the Tver region), on the right bank of the river Medveditsa. The archaeological site has been known since the second half of the 19th century.¹⁷⁹ Group 1 consist of 18 and group 2 of 12 barrows. In 1902, Nikolai E. Makarenko carried out excavations in both groups.¹⁸⁰ In the first group, he opened up six barrows and discovered 10 burials, while in the second group he opened up nine mounds and discovered 12 burials. Burials of both groups may be dated to the late 11th and to the 12th century. This dating is supported by finds of ribbed finger rings,¹⁸¹ silver hollow smooth beads,¹⁸² and carnelian hourglass-shaped beads.¹⁸³

In the first barrow group, eight out of ten burials had no grave goods. Only one female burial contained bracelet-sized temporal rings (three or four specimens) and a ribbed finger ring on the left hand.

In the second barrow group, four out twelve burials had no grave goods, but the rest contained details of the dress: five female, one male, and two uncertain burials. The women's dress included headdress details, breast, and wrist and hand ornaments (Fig. 151). Temporal rings of small and average diameter are characteristic for the headdress. Barrows 5 (burial 1) and 4 contained rings of average diameter; barrow 5 (burial 2) had rings of average diameter with up-turned ends; barrow 1 (burial 2) revealed rings of average diameter with hollow metal beads; and barrow 3 contained small-sized temporal rings. The way in which those temporal rings were worn is unknown.

Few breast jewelry items are known from Stuoki. One silver bead was found in the neck area in each of barrows 3, 4, and 5 (burial 2). One may assume that

179 Pletn'ev 1903, 267–268; Arkheologicheskaja karta Rossii. Tverskaia oblast' 2003, 337–338.

180 Makarenko, 1902, pp. 133–137; Makarenko 1904, 28–30.

181 Sedova 1981, 122.

182 Lesman 1990, 81.

183 Lesman 1984, 140.

they were used as buttons. Only in burial 2 underneath barrow 1, the necklace consisted of 15 gold foil glass beads and five carnelian hourglass-shaped beads. The same burial contained a knife deposited on the breast of the buried woman. Finger rings were part of two assemblages. No details have found in the belt area of any of the excavated burials.

Thus, the small number of details characterizes the burial dress from Sutoki. It is possible to deduce clothes with a collar fastened with a button. The head-dress from Sutoki-2 is similar to that in fashion in the eastern part of the Upper Volga, a type with small and average-size temporal rings.

The complex of man's dress from Sutoki-2 is characterized by the belt with an iron buckle on the left side.

51 Sukhodol (barrow 2) (11)

The remains of a barrow were discovered during Andrei D. Maksimov's excavation of the settlement in Sukhodol-2.¹⁸⁴ A woman's burial was found, under the barrow together with two torcs and a trapeze-shaped suspension bracket, a glass bead, and bells. Three bells on a ring were found on each shoulder. Similar jewelry was found in Bol'shaia Kosha. Bracelets and an iron knife were also part of the dress. The finds point to a date within the 11th century. The burial dress from that barrow is similar to that in fashion in the western part of the Upper Volga territory (in the modern Selizharovo and Rzhev districts of the Tver region), especially in Bol'shaia Kosha, Struiskoe, and Sukhodol (Kholmovo).

52 Sukhodol (Kholmovo) (11)

The barrow group is located on the right bank of the river Volga, in the area between the villages of Kholmovo and Sukhodol, 40 km to the northwest from the town of Rzhev (Tver region). No less than 26 barrows were still visible in the 1980s and could be divided into 3 groups. Eleven barrows of the group closest to the river were excavated in 1985–1987.¹⁸⁵ The excavations unearthed 18

184 Maximov, 1985, 1986; Arkheologicheskaja karta Rossii. Tverskaia oblast' 2007, 287.

185 Khokhlov, 1985–1987; Dashkova, Dvornikov, and Khokhlov 1993, 89–142.

graves—eight female and ten male burials—that can be dated to the 11th and the early 12th century.¹⁸⁶

Dress details were found in all female burials. The women's burial dress in Sukhodol included headdress elements, neck and breast, wrist and hand ornaments and accessories (Tab. 43; Fig. 152–154).

Bracelet-sized and the small-sized temporal rings have been found. In one burial the headdress was decorated with three temporal rings of average size. There were headdresses decorated with bracelet-sized and small-sized temporal rings. The quantity of temporal rings in each costume is small—generally one or two specimens. Only burial 1 under barrow 7 produced three bracelet-sized temporal rings at each temple. Apparently, those rings were woven into the hair “vertically.” It is possible to reconstruct the form of the headdress in two burials. Bronze figured plates decorating the frontal part of women's head-dress (Fig. 11:7, 158, 159) have been found in barrows 2 and 7 (burial 1) and are unique finds for the Upper Volga territory. They were fastened to a rigid base; this was supplemented with temporal rings and a head cover.¹⁸⁷

The neck and breast part of the women's dress was decorated with torcs and necklaces made of beads. The torcs have been found in six out of eight female burials. In burial 1 underneath barrow 3 the woman's neck was decorated with two torcs. It should be noted that six out of seven torcs were made of iron and may be dated to the late 10th and the first half of the 11th century.¹⁸⁸ Necklaces made of between 53 and 323 beads have also been found in Sukhodol. The beads have been studied by Irina A. Safarova in a special article.¹⁸⁹ Based on the results of her study, it appears that the Sukhodol sets of beads are different from those known from other sites in the Upper Volga region, in particular Izbrizh'e and Bol'shaia Kosha. There are no beads with gold and silver foil, no stone beads, and few large beads made of transparent color glass. Small-sized beads prevail. Large-sized beads were usually placed in the center of necklace. The main colors favored in Sukhodol are black and yellow, but a considerable number of beads are blue and red-brown.

Almost all female burial assemblages have produced evidence of belts (the only exception being burial 5 under barrow 7). Knives and spindle whorls suspended from the belt are a characteristic of the women's burial dress.

186 Dashkova, Dvornikov, and Khokhlov 1993, 102–103; *Arkheologicheskaiia karta Rossii. Tverskaia oblast'* 2007, 294–295.

187 Dashkova, Dvornikov, and Khokhlov 1993, 125, fig. 12:6.

188 Sedova 1981, 23.

189 Safarova 2004, 65–93.

Apparently they were placed in pouches suspended from the belt (Fig. 152). Similar details of pouches with spindle whorls attached to the belt are known from Izbrizh'e, Glinniki, and Iagodi.

Few pendants have been found in female burials in Sukhodol. Most of them are cross-shaped cut bells. Large size bells were joined in the structure of the dress as single items (burials of barrow 7). Only the dress from barrow 10 was decorated with 10 small bells in groups of two or three specimens on one ring. Cross-shaped cut pendants have also been found in barrow 9, as part of the necklace.

Out of all categories of wrist and hand jewelry, only bracelets have been found in Sukhodol (2 burial assemblages).

In short, the dress reconstructed on the basis of female burials from Sukhodol is similar to that from Bol'shaia Kosha, Struiskoe, and Volga.

Out of 10 male burials from Sukhodol, seven contained dress details: fibulae, buckles and belt rings, as well as tools (Tab. 44; Fig. 205). The most characteristic detail of men's dress is the belt with a knife suspended from it. In one case a purse containing a flint steel, a flint, and a iron tube was attached to the belt.

Details of a belt set—buckles and rings—have been found in only three burials. Outerwear remains, indicating capes clasped with a fibulae on one shoulder have also been found in three burials.

Neither female, nor male burials contained any footwear remains. However, in one male burial (burial 2, barrow 10) the knife was found by the shin, probably kept in the high top of a boot or in the leg wraps.

53 Tukhin' (46)

The barrow group is located on the left bank of the river Tukhinka, a right-hand tributary of the T'ma, in the Kalininskii district of the Tver region. The cemetery has about 40 mounds. In 1878, Vasilii Ia. Scherbakov excavated six barrows.¹⁹⁰ He found three female and two (probably) male burials. The female burials contained headdress decoration, breast, and wrist and hand jewelry.

Bracelet-sized rings, small-sized rings with up-turned ends, and beaded temporal rings were part of the headdress. Among the beaded temporal rings there are specimens with three, gilded beads with filigree ornament. The necklaces consisted of gold foil glass beads. The hand jewelry is represented by finger rings, lamellar and with a wide middle with blue glass insert.

190 Pletn'ev 1903, 209–211; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 158–160.

54 Ust'e (58)

The barrow group is located on the left bank of the river Volga and the left bank of the river Soz', in the Konakovo district of the Tver region. It has been known since the second half of the 19th century¹⁹¹ and has 21 mounds. In 1908, Iuliia G. Gendune excavated 17 barrows with female and male single and double burials.¹⁹²

Women's dress included headdress details, breast, belt, and wrist and hand ornaments. Clothes remains have also been found—fringe fragments, woven and leather laces, and woolen textiles. Apparently, women's clothing was decorated with a fringe and cords on the edges of the sleeves. On the breast and in the belt area those fragments were found together with bells. Women wore bracelets on their arms.

The headdress included bracelet-sized rings, average diameter and small-sized temporal rings, tied and with coming ends.

Necklaces from made of beads and pendants. The most numerous are glass beads: red, prismatic, with blue ridges, and some with gold foil. Single rock crystal and carnelian beads were also added to such necklaces. Most necklaces had only one string. A few necklaces had around 100 beads. Together with the beads, there were bells, suspension brackets imitating dirhams, drilled stones, and cowrie shells. In addition, in two assemblages, the neck and breast jewelry included torcs. A chain with drilled stones suspended to it was also found. It should be noted that bells could be added to the structure of the necklaces or used like independent jewelry on the shoulders and in the breast part of clothes. Some of them were suspended on thin leather or cotton laces, or strung on rings.

Items suspended from the belt are characteristic for women's dress. Knives and bells were the most common items suspended from the belt with laces. In one case a buckle was part of the belt, clasping a belt made of a woolen band. Bracelets and finger rings were also characteristic for women's dress.

The women's burial dress in Ust'e is most similar to the dress reconstructed on the basis of materials from Glinniki. The similarity consists, first of all, in the combination of temporal rings of different diameter, then in the details of the belt and the plentiful decoration of the dress with bells.

Men's dress from Ust'e is characterized only by belt details. A detail directly related to the clothes is a bronze button clasping the collar of clothes, found only in one burial. The belts included bronze buckles and rings, and also knives

191 Pletn'ev 1903, 255; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 320.

192 Gendune, 1907.

suspended from the belt and iron cores with a ring. In one case, a leather purse was found in the belt area, with a flint steel inside it. A whetstone was suspended from the belt in that same assemblage.

55 Vasil'evskoe (13)

The barrows are located on the right bank of the river Tudovka, in the Olenino district of the Tver region. Elena N. Romeiko, the owner of the land, excavated them in 1898.¹⁹³ The description of the thing she found is not very detailed. Romeiko donated to the Tver Museum 22 copper bells, 12 triangular plates, five glass beads probably with gold foil, a wolf's canine with a drilled hole, one chain, two "earrings made of copper wire, with an ornament", and two wire temporal rings that were part of a chain. Seventeen fragments of the silver plate removed "from the forehead frame" were also recovered during the excavation of this group. They were stored in the Tver Museum.¹⁹⁴ Most likely, a lamellar diadem was found there.

56 Vasil'ki (77)

The barrow group is located on both banks of the river Medveditsa, in the Likhoslavl' region of the Tver region. The group consisted of a total of 50 mounds. In 1882, a copper chain was apparently found in one of the barrows, measuring ca. 76 cm in length and consisting of 134 rings, twirled three times each. Several artifacts were suspended on that chain: round glass yellow beads; silver rings; one bell and one copper tube decorated with lines, points, circles and, perhaps, a "wolf tooth" ornament; one four-pointed cross without the scene of the Crucifixion; one silver ring; two halves of a plum stone; one dog tooth; and the bone of a bird. Two beads were found in the same place in 1883. One of them was made of glass, the other possibly of amber. One more fragment of animal canine, as well as fragments of human bones have also been found. The skeleton had a north-south orientation. A silver wire was also found.

In 1883, Piotr M. Tantsorov, a local peasant, excavated three barrows. In two of them he found skeletons with a west-east orientatation. The bones were

193 Arkheologicheskaja karta Rossii. Tverskaia oblast' 2007, 228.

194 Pletn'ev 1903, 80–81.

badly preserved. One burial contained temporal rings, made of white metal, with diameter of 3 and 1 cm, respectively.¹⁹⁵

57 Volga (42)

The barrow group is located on the left bank of the river Volga, next to a settlement also called Volga, in the Staritsa district of the Tver region. This group of barrows is very close to that in Koshevo. There are more than 130 barrows in Volga. In 1924, Ivan A. Vinogradov excavated 11 barrows.¹⁹⁶ In two of them he found cremations, while in another three the inhumations had no grave goods whatsoever. Six barrows, however, produced female burials with grave goods. Temporal rings with closed ends characterize the headdress. In barrow 11 the attire included three such rings at each temple; the rings were passed throughout leather. Small-diameter temporal rings were found in barrow 2.

In three female burials (barrows 2, 3, 5) the attire included only temple jewelry items, while in another three (barrows 6, 10, 11) temporal rings have been found together with breast and wrist jewelry items. The breast decoration from barrows 6 (Fig. 155) and 10 was very small: three (barrow 10) and five (barrow 6) beads, that could be a necklace or be sewed on clothes. In barrow 11 the necklace apparently consisted of two rows of beads: the first included beads made of carnelian, granulated silver, and one made of gold foil; the second row consisted of small glass beads (Fig. 156). The female skeleton from that barrow also had one finger ring on each hand.

Thus, women's dress from the burials considered included a headdress with temporal rings, necklaces made of beads, and wrist jewelry. Bracelet-sized temporal rings, the most widespread accessory in the Upper Volga area, were not used in Volga. There are also no belt sets. Judging from the archaeological evidence, the type of dress identified in Volga may be dated between the second half of the 11th and the first half of the 12th century.

58 Volosovo (Kulotino, Stepanovskoe) (29)

This barrow group is located on the right bank of the river Shosha, in the villages of Volosovo (Stepanovskoe) and Kulotino (Kulatovo), both in the Zubtsov

195 Pletn'ev 1903, 440–445; *Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003*, 323–324.

196 Vinogradov, 1924a; *Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003*, 357–358.

district of the Tver region. The cemetery includes 22 barrows.¹⁹⁷ Before 1902, Semion A. Gattsuk had excavated nine of them, and four more in that same year.¹⁹⁸ Male and female burials were only found in two of the barrows. The male burial was without gravegoods. Temporal rings, beads, one finger ring, and a textile fragment were found in the female burial (barrow 3). The arrangement of the temporal rings (Fig. 157) is unusual for burials in the Upper Volga region. One ring with a large diameter was found by each temple, and pairs of bracelet-sized temporal rings were discovered at the level of the ears. Perhaps the rings by the temples were fastened directly to the headdress base, and the others to straps hanging along the face, or to braids. Silver hollow beads were found on one thread and a piece of textile was found under them. Quite possibly the beads were sewn on the top part of the clothes. A cast finger ring with imitation twisting was placed on the buried woman's left hand.

59 Vorob'evo-1 and Vorob'evo-2 (66, 67)

The barrow groups of Vorob'evo-1 and Vorob'evo-2 are located on the right bank of the river Medveditsa, approximately 3 km away from the river, in the Kimry district of the Tver region. During the second half of the 19th century, there were still 29 barrows in Vorob'evo-1, and 49 in Vorob'evo-2. The barrows were investigated by Vladimir A. Chagin in 1879 (group 1—three barrows, group 2—14 barrows) and by Nikolai E. Makarenko in 1902 (group 1—seven barrows, group 2—nine barrows).¹⁹⁹ Ten mounds containing two female, two male, and seven uncertain burials without grave goods were studied in Vorob'evo-1. Twenty-three mounds containing seven female, three male, two child burials without grave goods, and 12 uncertain burials were studied in Vorob'evo-2. Finds of bells with the linear slits, which are dated between the second half of the 11th century and the 13th century²⁰⁰ and of bracelets with up-turned ends dated between the end of the 11th and the 14th century²⁰¹ allow for the dating of the burials in Vorob'evo to the second half of the 11th to the 12th century.

197 Pletn'ev 1903, 108–109.

198 Gattsuk, 1902, pp. 104–105; Gattsuk 1904, 39–40; *Arkheologicheskaja karta Rossii. Tverskaia oblast'* 2003, 183.

199 no author. *Protokol raskopok V. A. Chagina 1879*, 380–381; Makarenko, 1902, pp. 128–130; Makarenko 1904, 27–30; Pletn'ev 1903, 269–275; *Arkheologicheskaja karta Rossii. Tverskaia oblast'* 2003, 249–250.

200 Lesman 1990, 60–61.

201 Sedova 1981, 113.

Materials from the excavation of those barrows, however, allow for only a partial image of women's burial dress.

From Vorob'evo-1 it is possible to reconstruct women's burial dress on the basis of materials from just two burials. In one of them (barrow 4, Makarenko's excavation) only one dress detail was recorded—a small-sized temporal ring at the right temple. In another barrow (barrow 4, Chagin's excavation) the burial dress included breast and wrist jewelry. On the body, there was a necklace made of white glass beads, both smooth and relief mottled. Three pear-shaped bells were found in the area of the neck; they could have been added to a necklace, or worn independently. One lamellar bracelet with up-turned ends was found on the left hand. The burial in question also contained two bronze pendants, but their place in the dress and their form remain unknown.

The available data are fragmentary, but based on them one can hypothetically reconstruct the characteristic features of the women's burial dress with small-size temporal rings, pear-shaped bells, and pendants.

Materials from the burials in Vorob'evo-2 provide a clearer idea of women's dress (Tab. 45; Fig. 158).

The headdresses of all seven burials had small-size temporal rings. Descriptions of the burials indicate that temporal rings were fastened to the headdress around the head. The way in which they were fastened is well traced on one item preserved in the State Historical Museum. The headdress from barrow 6 (burial 3) had small temporal rings with closed ends and with up-turned ends, passed through each other, forming a chain, which was probably fastened to the headdress base. A similar headdress seems to have been used in burials from barrows 6 (burial 2), 7, 8, 16, and 23. Only in one case, burial 3 from barrow 6, the small temporal rings were supplemented with other types of temporal rings, namely with diamond-shaped plates that had been fastened by each temple through the first item. A similar headdress with small-diameter rings or mounts sewn around the head was attested in Pleshkovo-1. It is quite probable that it looked like a hat with the edge decorated with sewn metal jewelry.

Few other dress elements have been found in Vorob'evo-2. Two burials (barrows 6(3) and 8) contained one or two beads possibly used as buttons. Three burials (barrows 6(3), 20, 23) contain indications on the wearing of belted clothes: remains of a leather belt were found in barrow 23, an unusual situation for female burials in the Upper Volga region. Wrist jewelry items were also rare.

Quite well preserved fragments of silk have been found in Vorob'evo-2, again an exception for the Upper Volga region as a whole. These fragments were found during Chagin's excavation of barrow 6. They were described and

partially published by Mariia V. Fekhner.²⁰² There were two fragments of two-color silk with a woven pattern (green striped ornament against a yellow background), and a twill weave from thin, unspun threads. One more piece of silk textile was found, yellow in color, with a pattern in the form of red flowers (Fig. 6:9). This latter specimen has complicated twill interlacing, unspun warp basis and weft yarn, and textile density of 40×20 threads per square centimeter. The fragment is 5 by 4.5 cm.

According to Fekhner, these textiles originated in Central Asia. Similar textiles were produced between the 7th and the 11th centuries in the vicinity of Bukhara, in the settlement of Zandana, and were known in medieval Europe as “zandaniji” (in Russian “zenden”, “zendianitsa”). Unfortunately, the exact location of those textiles in relation to the skeleton is not known. The only reliable piece of information refers to the fragment of yellow textile with red floral pattern (most likely tulips). Its edges preserve two parallel lines of needle puncture holes. The symmetry of seams traces indicates that this fragment represents the remains of a band, cut out from a piece of silk, and its width is the initial width of the band. It is interesting that the flower pattern is asymmetrically set on the band and two seams go straight through one of the flowers. The band was cut out from a piece of silk without complying with the symmetry of the flower figures. Perhaps, this shows how economically the expensive imported textiles were used. Most likely, the band decorated the clothes of a woman.

The women's dress identified in Vorob'evo-2 thus contains elements characteristic for the burial dress in the eastern part of the Upper Volga basin. Most prominent is the headdress with small-sized temporal rings and items suspended from the belt.

60 Vyrkino, Barrow Groups 2, 3, 7 (68–70)

These three barrow groups are located on the right bank of the river Medveditsa, in the area of the village of Vyrkino (in the Kimry district of the Tver region). There are no less than 12 barrow groups in Vyrkino. The largest of them is the Vyrkino-2 with 182 mounds. Group 3 consists of 57 barrows and group 7 of 13. Konstantin I. Komarov excavated barrows from all three groups in 1985.²⁰³ Artifacts recovered during the excavation are in the collection of the Tver State United Museum.

202 Fekhner 1973, 217–220.

203 Komarov, 1985; *Arkheologicheskaja karta Rossii. Tverskaia oblast'* 2003, 252–253.

Vyrkino-2 includes five mounds with 12 burials, among which four are of men, five of women, and three of indefinite sex. The artifacts found in the burials, such as gold foil glass, silver-made, extra-size beads,²⁰⁴ one ring with the flap decorated with large false grain,²⁰⁵ and western European coins issued in the second half of the 11th century, allow one to date these costume assemblages between the second half of the 11th and the first half of the 12th century.

The women's dress includes headdress decorations and ornaments and accessories in the breast and belt areas (Tab. 46; Fig. 159, 160). The headdress from Vyrkino-2 is characterized by the small-sized temporal rings and rings of average diameter (in one case). In most cases, those rings have closed ends, but small-sized rings with up-turned ends and one with a pointed end have also been found. In all burials, the temporal rings were symmetrically placed at each temple, either singly, in pairs, or in groups of three. The way in which temporal rings have been fastened can no longer be reconstructed.

Breast necklaces made of beads have been recorded in three burials. They include similar sets of beads: gold and silver foil glass beads, and carnelian spherical beads. Only in one burial (barrow 88(3)) the necklace seems to have been quite large. In other cases the dress of women was decorated with between five and fourteen beads, either strung on a thread or sewn on clothes. Knives suspended on chains attached to one shoulder were found in barrows 94 and 96 (2). Three burials contained artifacts in the area of the belt: the knives (in 2 burials) and a comb (in 1 burial) were probably placed in a pouch suspended from the belt. Thus, the women's dress from Vyrkino-2 is characterized by the headdress decorated with small-sized temporal rings and average diameter temporal rings, and by belted clothes.

Men's dress from Vyrkino-2 is characterized by details in the belt area (Tab. 47). These consisted of buckles and artifacts located on the right side of the body, suspended from the belt, such as knives and whetstones. A leather purse was also found in burial 4 of barrow 76, containing one keg-shaped weight with a circle ornament, and a flint steel. In one case, in burial 3 of barrow 76, there was an earring in the right ear, in the form of a small ringlet with closed ends. A few similar cases have been published from the Upper Volga region, primarily from Izbrizh'e and Berezovetskii.

Two mounds containing four burials, including a triple one, were studied in Vyrkino-3. One skeleton can be defined as that of a woman, one more burial is that of a man, and two are uncertain. In burial 2 of barrow 31 only the skull seems to have been buried, together with ornaments of a woman's dress. Two

204 Lesman I.O.M. 1984, 139.

205 Sedova 1981, 132.

small temporal rings were found in a female burial underneath barrow 16 (a communal burial). In barrow 31 (burial 2), archaeologists have found two beads (one of copper-alloy, the other of glass),²⁰⁶ and 2 pierced coins (both deniers struck between 1059–1086 by Count Hermann and Duke Otto in Ever) on either side of the skull. Near the skull they found a bracelet with the ends in the shape of animal heads ornamented with cross notches. The unique character of this burial does not allow one to claim in full confidence that those artifacts were part of a burial dress, but the symmetrical arrangement of coins, suspension brackets, and beads at the temples suggests that the burial included a headdress decorated with pendants and beads.

The male grave from barrow 31 (grave 1) contained just one knife placed on the right side, probably suspended from the belt.

Four mounds including six burials were studied in Vyrkino-7, out of which three were female and three were uncertain burials. The women's headdress, just like in Vyrkino-2 and 3, included temporal rings of small and average diameter with up-turned ends and hollow beads (Tab. 48; Fig. 161, 162). Headdress remains were found in barrow 2 on the skull together with temporal rings. They consist of a bark fragment covered with decay, most likely, from skin. Fragments of a woolen fringe have been preserved above the bark. The fringe cords were in shades of reddish-brown and blue. The "horizontal" arrangement of the temporal rings has been recorded in the burial from barrow 3. The rings may have been fastened to the head in the front and temple areas. A similar fastening of temporal rings has been proposed for finds in Vorob'evo-1 and Pleshkovo-1. The breast area of a dress from Vyrkino-7 was only decorated with necklaces made of a few beads among which most were silver hollow beads. In barrow 3 the iron pin of a fibulae probably clasped the outwear in the center of the breast. Fibulae are not characteristic for the women's dress in the Upper Volga basin, except Pleshkovo-1.

Just like in Vyrkino-2, belted clothes may be identified in barrows 2 and 12 on the basis of the suspended artifacts: a chain with a knife, the cast, arch-shaped suspension bracket, suspended on a leather thong, and a knife. Fragments of thin leather laces probably decorating a belt were found in barrow 2 together with a chain. Wrist jewelry items are characteristic for the dress from Vyrkino-7.

In general, the assemblages of women's burial dress reconstructed on the basis of from the different groups of barrows in Vyrkino are very similar. All of them include a headdress, decorated with a large number of small-diameter temporal rings, probably fastened "horizontally" on the edge of the headdress. The clothes were half-length and were worn with a belt with various acces-

206 Alloy of copper and silver.

sories, both jewelry and tools. The women's dress from Vyrkino is very similar to that in Pleshkovo-1 and Vorob'evo-1, but also to that identified in the area between the rivers Msta and Mologa.²⁰⁷

61 Vysokino (Titovka) (25)

The barrow group is located on the right bank of the river Vazuza, next to the village of Titovka in the Zubtsov district of the Tver region. It is known since the second half of the 19th century, and has 28 barrows. In 1876, one barrow was excavated by Kunitskii (his first name unknown), a relative of the local landowner named Kudriavtsev.²⁰⁸ In 1902, Semion A. Gattsuk investigated eight barrows.²⁰⁹ In 1971, Alevtina A. Iushko investigated another 19 mounds.²¹⁰

Female burials, containing apparently 12 pierced coins and one bracelet-sized ring, were found during Kunitskii's excavations. Out of the eight burials investigated by Gattsuk, 5 lacked grave goods. Only one bead was found in barrow 8. Nine female burials with dress details were studied in barrow 7. Iushko investigated 10 burials, that could be identified on the basis of their inventory, as female graves (including those of three girls). It is impossible to determine the gender of eight burials without grave goods and of three burials, each with just one item.

The Vysokino burials may be dated between the late 11th and the 13th century. This is based on finds of lamellar bracelets with up-turned ends (dated between the late 11th and the 14th century) and twisted bracelets with loops (dated to the 12th and 13th centuries).²¹¹ The pear-shaped bells with line slot are from the second half of the 11th to the 13th century²¹² and the bronze round pendants with the image of the Cross and vegetable ornament are dated to the 13th, as well as the early 14th century.²¹³

Details of women's dress were generally found in the breast and wrist areas and near the skull (Tab. 49; Fig. 163–169).

One fragment of woolen textile with linen weave was found in one burial (barrow 16), together with a bracelet.

207 Islanova 1996, 60–68.

208 Pletn'ev 1903, 97–98.

209 Gattsuk, 1902b, page 105–112; Gattsuk 1904, 45; Gattsuk, 1902a, l. 324–328.

210 Yushko, 1971; *Arkheologicheskaja karta Rossii. Tverskaia oblast' 2003*, 177–178.

211 Sedova 1981, 94–96 and 113.

212 Lesman 1990, 60–61.

213 Sedova 1981, 41.

Temporal rings were found in six female burials and three girls' burials. The female headdress was decorated with bracelet-sized temporal rings, between one and three at each temple. Almost all temporal rings are of very large diameter (8.5–11 cm). They were most likely fastened so as to hang “vertically,” along the face. The headdress of girls was decorated in all three cases with only one ringlet. Temple jewelry is absent from four other female graves. At the same time, in a number of female burials the temporal rings were not part of the burial dress, but may have instead been deposited as “funeral gift” in a layer of the mound (barrow 1) or on the breast of the buried females (barrows 7, Gattsuk's excavation, and 9, burial 3).

The most characteristic decoration of women's burial dress from Vysokino consists of breast necklaces made of beads and pendants (in eight female burials and one burial of a girl). The quantity of beads in necklaces does not exceed 21. Two sets of beads, containing 5 and 3 specimens, respectively, may be considered “symbolic”²¹⁴ as they were almost the only ornaments of the dress in barrows 1 and 9 (1). Yellow, white, and blue beads predominate in necklaces.

The structure of practically all necklaces included pendants of various forms. The most characteristic are the necklaces with round pendants and pierced coins. As a rule, they are found in large numbers in necklaces—6, 8, 11, or 12 specimens. Barrow 8 contained ten identical pendants in a necklace, all decorated with the image of an animal with the head turned back. The central place in that necklace was held by a round pendant with depictions of a cross and of the moon. In isolated cases, crescent- and trefoil-shaped pendants were part of necklaces (Fig. 14:20) as well as cowrie shells, which also held the central place in necklaces. In barrow 7 the complex of breast jewelry was supplemented by a wire neck-ring.

Numerous wrist ornaments are characteristic of the women's dress (found in five female burials). As a rule, both hands were decorated with bracelets and finger rings. The bracelets were put on the hand slightly above the wrist. Only in barrow 16 similar lamellar bracelets with up-turned ends were placed on each hand. In other cases pairs of bracelets of different form were used: lamellar and twisted or lamellar and wire. Rings decorated the right hand more often.

The finds of buttons indirectly testify to the cut of women's clothing. Bronze buttons were found in the burial of a girl in barrow 11, in the cervical and breast areas, on the left side. In barrow 7, excavated by Gattsuk, a large mosaic bead was found in the neck area. It was probably used as a button. It was found in the burial separately from the necklace made of blue, hourglass-shaped beads,

214 Likhter and Shchapova 1991, 244–259.

in the center of the cervical vertebrae. These buttons probably clasped the neck slit of tunic-shaped clothes.

Belt details were found only in one burial, in barrow 13. An amulet made of an animal canine tooth, with a ring, and a knife with a bone handle were found there, suspended from the belt, on the left side of the body.

In general, based on such details as headdresses with bracelet-sized temporal rings, necklaces made of beads, large numbers of round pendants, and plentiful wrist jewelry, the women's burial dress from Vysokino (Titovka), is similar to the costume assemblages in Blagoveshchen'e, Rozhdestvenno, and Mozgovo. The use of temporal rings as a "funeral gift" has been recorded in Mozgovo and in Vysokino.

62 Zabor'e (54)

The barrow group is located on the right bank of the river Volga, in the Konakovo district of the Tver region. It consists of about 80 barrows that were still visible in 1878. In that year, Alexander I. Kelsiiev studied 24 barrows.²¹⁵ Six years later, Nikolai A. Chagin researched six mounds, in 1903 Iuliia G. Gendune opened another barrow, and in 1930 Nikolai P. Milonov excavated six more.²¹⁶ A total of 45 burials have been studied, but only 15 female (including one burial of a girl) and four male burials contained elements of burial dress. Bells with linear slots and three relief lines, ribbed finger rings, one gold foil glass and one hourglass-shaped blue bead point to a date between the second half of the 11th and the 12th century for the cemetery in Zabor'e.²¹⁷

The headdress of women from Zabor'e included bracelet-sized (found in 11 burials) and small-sized temporal rings (found in seven burials) (Tab. 50; Fig. 170–175). Only in three cases are they combined as part of one attire. The existing field documentation includes descriptions of separate burials with the location of temporal rings. In barrow 21, for example, small-sized temporal rings were found "by each cheek."²¹⁸ Rings were probably passed through the ears. "A skin fragment (ear) with the wire ringlet passed through it" was found in the burial of the girl from barrow 27.²¹⁹ In barrow 16 the remains of the head-dress included "textile-like twill, with a fringe or short thin laces" and leather

²¹⁵ Pletn'ev 1903, 234–253; no author. Antropologicheskaiia vystavka III 1879, 53–54.

²¹⁶ Milonov 1950, 163–164; Arkheologicheskaiia karta Rossii. Tverskaia oblast' 2003, 286–287.

²¹⁷ Lesman 1981a, 102; Lesman 1984, 139–142.

²¹⁸ no author. Antropologicheskaiia vystavka III 1879, 53–54.

²¹⁹ no author. Antropologicheskaiia vystavka II 1879, 295–296.

fragments. It is possible that in combinations of rings with different diameter the bracelet-sized rings were fastened directly at the temples and small size rings were worn as earrings.

Neck and breast decoration generally consisted of beads (found in ten female burials) (Tab. 51). In four burials the necklaces consisted of 15 beads. In barrow 18 the necklace probably consisted of several strings of beads. Between one and three beads were found in other cases. Pendants were extremely rare. Only in barrow 21 was a coin-pendant found, a pierced denier struck for Bishop Bernold of Utrecht between 1027 and 1054. Except for beads, knives were used as breast accessories in two assemblages (barrows 16 and 21) and probably also an iron chain, found in barrow 24. All of them were attached to the left shoulder. Only in one case (barrow 2 (1930) the knife was suspended from the belt on the right side (Fig. 81).

For the women's dress of Zabor'e the use of bells as belt accessories is characteristic, either singly or in pairs (Fig. 171, 172, 175). An iron ring was found in the burial of the elderly woman in barrow 28 in the area of the belt. In general, belted clothes were recorded in six of the 15 assemblages of women's dress from Zabor'e.

Wrist jewelry was also quite frequent (found in seven burials), generally consisting of finger rings, worn singly on either hand.

Thus, one of the typical features of the women's burial dress from Zabor'e is the use of bracelet-sized and small-sized temporal rings, sometimes combined in the same attire. Belted clothes and wrist jewelry were also characteristic. The girl's dress from barrow 27 included a small size ringlet probably used as an earring and a necklace made of numerous beads.

Men's burial dress (Tab. 52) included only belt details such as buckles (two burials), rings (two burials), and a knife (one burial). Finger-rings were part of the dress of two assemblages, including barrow 6 (1930) in which the ring was worn on the middle finger of the right hand.

63 Zagor'e-1 (Bashevo) and Zagor'e-2 (Iur'evskoe) (53)

These barrow groups are located on the left bank of the river Volga (in the Konakovo district of the Tver region), ca. 400 m apart from each other. Zagor'e-1 has 85 and Zagor'e-2 90 barrows. From the first group, 38 barrows were investigated²²⁰ and from the second 25 mounds.²²¹

220 Gendune, 1903, 1905–1906; Khokhlov, 1997, 1998.

221 Arkheologicheskaia karta Rossii. Tverskaia oblast' 2003, 298–300.

Based on grave goods, 13 graves are of women and 12 of men. The chronological framework of the cemetery spans the second half of the 11th and the first half of the 12th century, as indicated by finds of gold foil glass beads, blue zonal beads, ribbed rings, bells with cross-shaped and line slot, and one western European denier struck in the second half of the 11th century. According to Iurii M. Lesman, the burials in Zagor'e must be dated between 1055/1076 and 1134/1161.²²² The burial dress discussed here is based on materials from both groups.

63.1 *Women's Dress*

Temporal rings found in female burials from Zagor'e are of two types; bracelet-sized rings of average size, and of small size. They appear with almost the same frequency (Tab. 53; Fig. 176–179). Bracelet-sized temporal rings of large diameter were found in five burials, temporal rings of average size—in two, and temporal rings of small size—in seven burials. Different types of rings are seldom combined in the same attire. There is only one such case. The field documentation of the excavation does not contain sufficient information for the reconstruction of a headdress. Only the 1998 excavation of barrow 28 has revealed fragments of wood and textile, perhaps from the headdress, together with compactly lying temporal rings. The rings lay on a piece of wood (possibly from a headdress basis) and were covered by a fine textile. Through analogy with the headdresses from Pleshkovo-1 and Vorob'evo-1 that included small size rings attached “horizontally” to a headdress base one may assume that temporal rings were similarly fastened in Zagor'e. It is important to note that according to the structure of the other dress details such as wrist, breast, and localized details, there is almost no difference between assemblages with bracelet-sized and those with small-size temporal rings. The headdress and its ornaments are the most important detail of women's dress in Zagor'e.

The second most common element is the breast jewelry (in 10 of the 13 burials) (Tab. 54). The beads included several types: lemon-shaped, spherical beads made of carnelian and silver, ellipsoidal, rock crystal beads, blue and yellow glass beads, silver and gold foil glass beads, and mottled glass beads. Each necklace is a unique combination of beads, but one may nevertheless identify the following most frequent combinations: yellow and blue, or white and yellow.

Torcs are another component of the neck and breast decoration. They appear in two assemblages, and they are both made of fine wire. In that respect, they have good analogies from sites in the eastern part of the Upper Volga region

²²² Lesman 1981a, 102.

(Pleshkovo-1, Pekunovo-2, and Posady). In Zagor'e they were combined with round suspension brackets and crosses which were apparently fastened to those torcs. In the Upper Volga region, the cross-shaped suspension brackets are quite rare ornaments and in Zagor'e they appear only twice.

The necklace from barrow 21 is unique. It consists of a cross with the depiction of the Crucifixion, six crescent pendants, and silver foil glass and yellow glass beads. Round pendants were found in four assemblages. In two cases the coins were used as suspension brackets. Other combinations include beads, coin-pendants, crosses, and torcs (barrow 9) (Fig. 176) or beads and round pendants.

Details of a belt are recorded for only three burials. One pear-shaped bell and knives were worn as belt accessories.

Finger rings and bracelets were found in 6 female burials in Zagor'e, both on the right and on left hands, singly, in pairs, or in groups of three. Bracelets decorated the burial dress of only three women and in one burial the deceased wore one bracelet on each hand.

The most common women's dress includes a headdress with temporal rings of average and small diameter, breast jewelry consisting of beads and pendants, and wrist jewelry. Sometimes belt details were added. It should be noted that through the character of the headdress and breast jewelry, the burial dress from Zagor'e is similar to the dress in Glinniki, Zabor'e, Pleshkovo-1, and Pekunovo-2, all sites in the eastern part of the Upper Volga region. A common feature is the presence of small-sized temporal rings and fine wire torcs with pendants.

63.2 *Men's Dress*

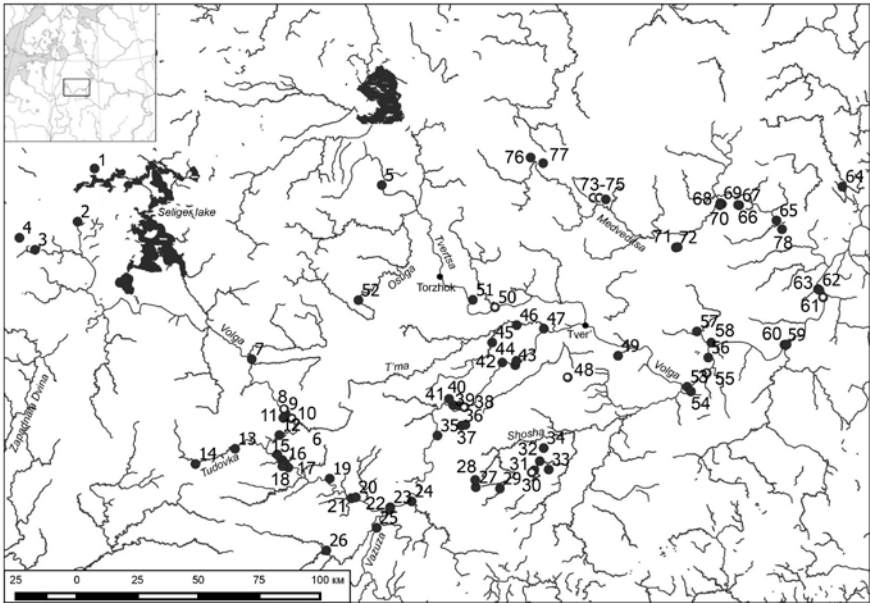
In Zagor'e, there are more male burials with elements of burial dress than on the nearby site in Zabor'e. They consist of details of the belt and items suspended from it (Tab. 55). Much like on other sites in the Upper Volga region, belts in Zagor'e consisted only of buckles and rings (four burials), only rings (three burials), or buckles (three burials). Their location shows that the clothes were apparently belted quite low. Knives and whetstones were suspended from the belt on the left side (four burials). There are no metal jewelry in male burials from Zagor'e, except for earrings (small-size ringlets) worn in one ear (barrows 17 and 40).

In two cases the dress of men was decorated with bracelets (barrows 5(2) and 40). Headdresses and footwear have not been preserved in male burials from Zagor'e. However, four of them revealed knives in the area of the shins. In barrow 40 the knife was found by the left shin together with a whetstone and

two iron rings, perhaps used for fastening high footwear or leg bands below the knee. Similar shoe rings and arrangements of knives are known from Glinniki, Pekunovo-2, Dudenevo, Sukhodol (Kholmovo), Berezovetskii, and Izbrizh'e. These finds suggest a custom of carrying knives in the tops of the boots, or leg bands.

In general, women's costume assemblages from Zagor'e are similar to the dress in the eastern part of the Upper Volga region, and preserve separate traits of an original dress of the non-Slavic population, most likely the Finns. These traits are visible, first of all, in the headdress jewelry and probably in the ways in which such jewelry was worn. The set of details of men's dress is similar to the majority of costume complexes in the Upper Volga.

Maps and Figures



● Burials with dress details

○ Burials without dress details

- | | | |
|-------------------------|--------------------|--------------------------|
| 1. Berezovetskii | 26. Ivanovskoe | 51. Savinskii Gorki |
| 2. Sterzh | 27. Gostomia | 52. Mikhail Arkhangel |
| 3. Khvoshnia | 28. Iagodino | 53. Zagor'e |
| 4. Malii Bokhot | 29. Volosovo | 54. Zabor'e |
| 5. Shitovichi-1 | 30. Mogilitsy-1 | 55. Sukharino |
| 6. Podborovie | 31. Mogilitsy-2 | 56. Glinniki |
| 7. Bol'shaia Kosha | 32. Silmenevo | 57. Nikolskoe-on-Soz' |
| 8. Klimovo | 33. Khilovo | 58. Uste |
| 9. Sholokhovo | 34. Beskovo | 59. Pekunovo-1 |
| 10. Rogovo | 35. Schapovo | 60. Pekunovo-2 |
| 11. Sukhodol (Kholmovo) | 36. Kleopino | 61. Vaulino |
| 12. Gorki | 37. Rozhdestvenno | 62. Pleshkovo-1 |
| 13. Vasil'evskoe | 38. Svistunovo | 63. Pleshkovo-2 |
| 14. Sazonovo | 39. Tikhmenevo | 64. Kashin |
| 15. Pershino | 40. Kozlovo | 65. Posady |
| 16. Blagoveschen'e | 41. Ivorovskoe | 66. Vorob'evo-1 |
| 17. Gultsovo | 42. Volga, Koshevo | 67. Vorob'evo-2 |
| 18. Struyskoe | 43. Besedy-2 | 68-70. Vyrkino-2, 3, 7 |
| 19. Petrovskoe | 44. Izbrizh'e | 71, 72. Sutoki-1 и 2. |
| 20. Sosonnik | 45. Igrishchi | 73-75. Kidomia-1, 2, 3 |
| 21. Iuriatino | 46. Tukhin' | 76. Prudovo (Mikhailovo) |
| 22. Iurkino | 47. Dudenevo | 77. Vasil'ki |
| 23. Gorbunovo | 48. Kamenka | 78. Khripelevo |
| 24. Mozgovo (Babkovo) | 49. Mokrye Pozhni | |
| 25. Vysokino (Titovka) | 50. Troitsa | |

MAP 1 Excavated old Rus' burial sites of upper Volga basin of the end of X-XIII centuries.

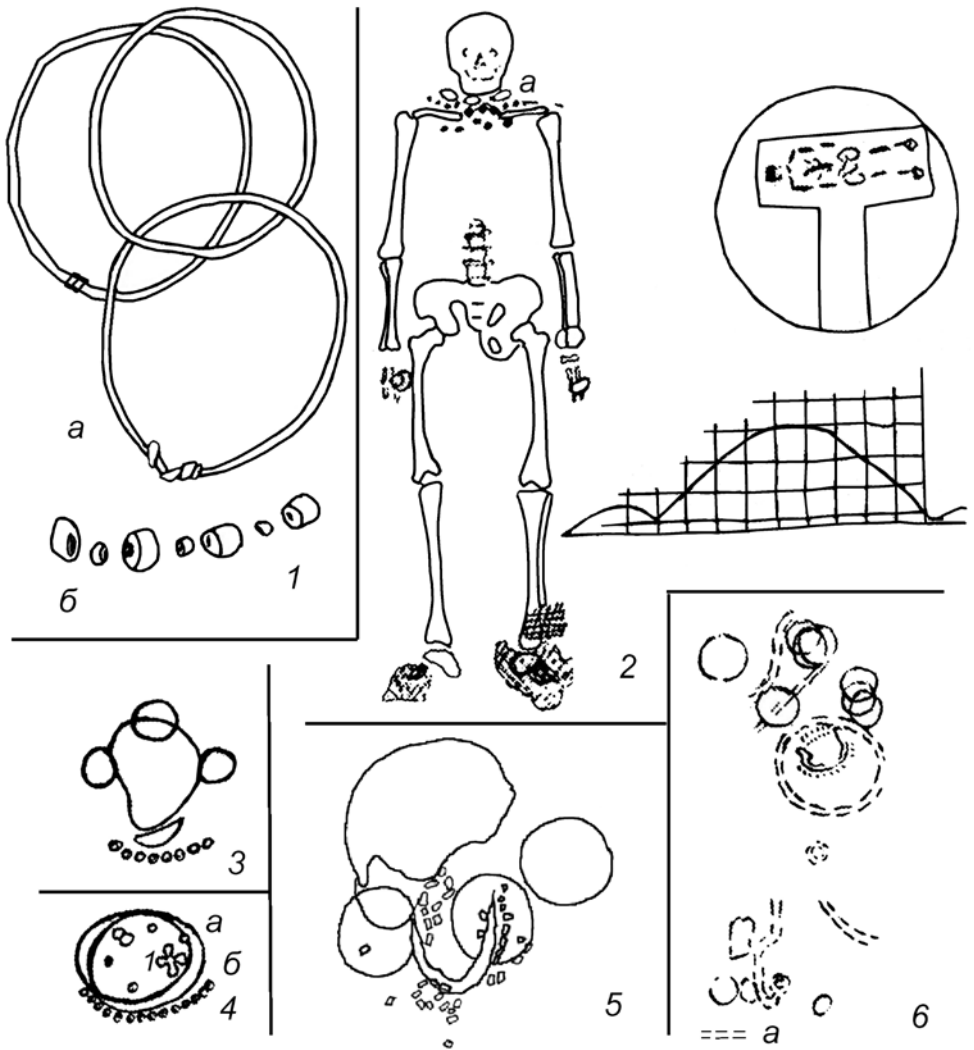


FIGURE 1 Fragments of the XX century field documentation of the excavation of Upper Volga burial sites:
 1—Khilovo, barrow № 4, a—temporal rings, 6—location of beads;
 2—Iagodino, barrow № 12, a—necklace from 3 cornelian and 24 gold foil glass beads (Gattsuk, 1902);
 3—Berezovetskii, barrow № 21 (Uspenskaia, 1970);
 4—Pleshkovo-1, barrow № 37, a—neck-rings, 6—blue glass beads (Komarov, 1980);
 5—Izbrizh'e, barrow № 67 (Arslanova, 1978);
 6—Bol'shaia Kosha, barrow № 14(3), location of dress details, a—fragments of bronze plates (Chernykh, 1985).

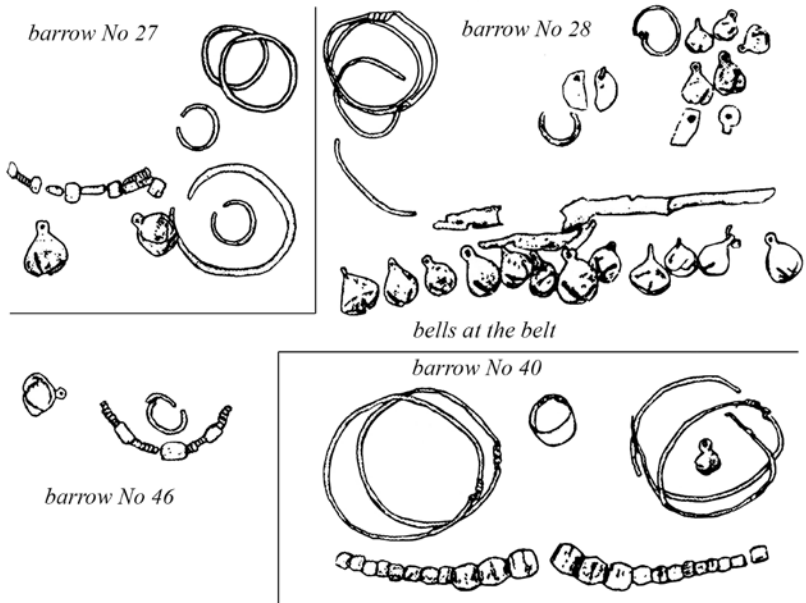


FIGURE 2 Drawings of things from excavation of Glinniki by Iuliia G. Gendune (Gendune, 1905–1906).

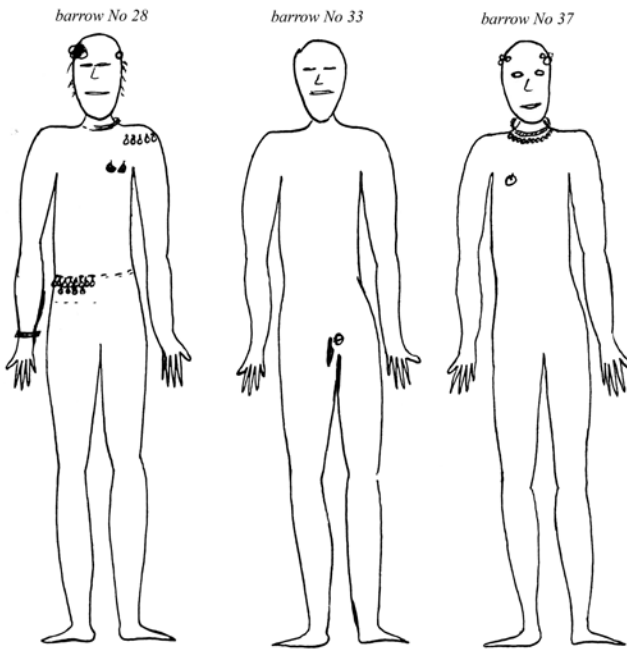


FIGURE 3 Schemes of a human figure from a report of Iuliia G. Gendune of the excavation of Glinniki (Gendune, 1905–1906).

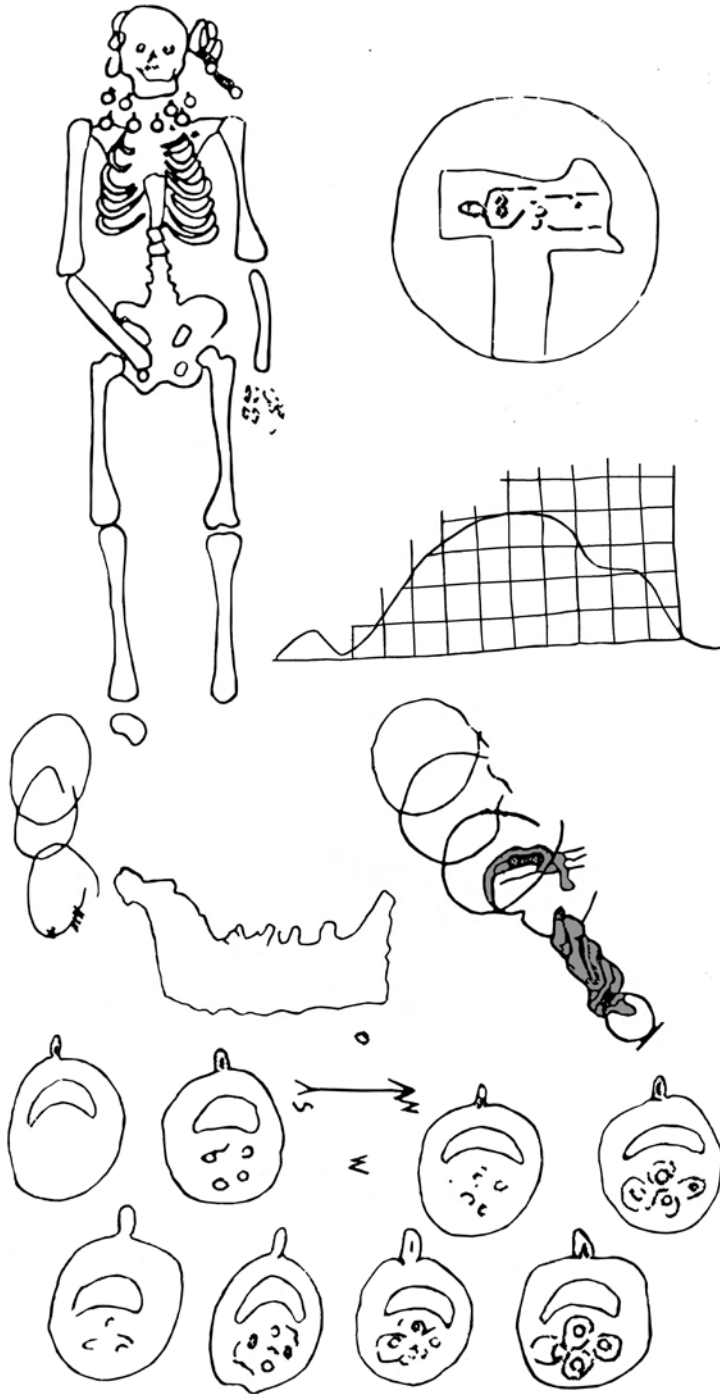


FIGURE 4 Fragments of the field documentation of the excavation of Gorbunovo by Semion A. Gattsuk (Gattsuk, 1902).

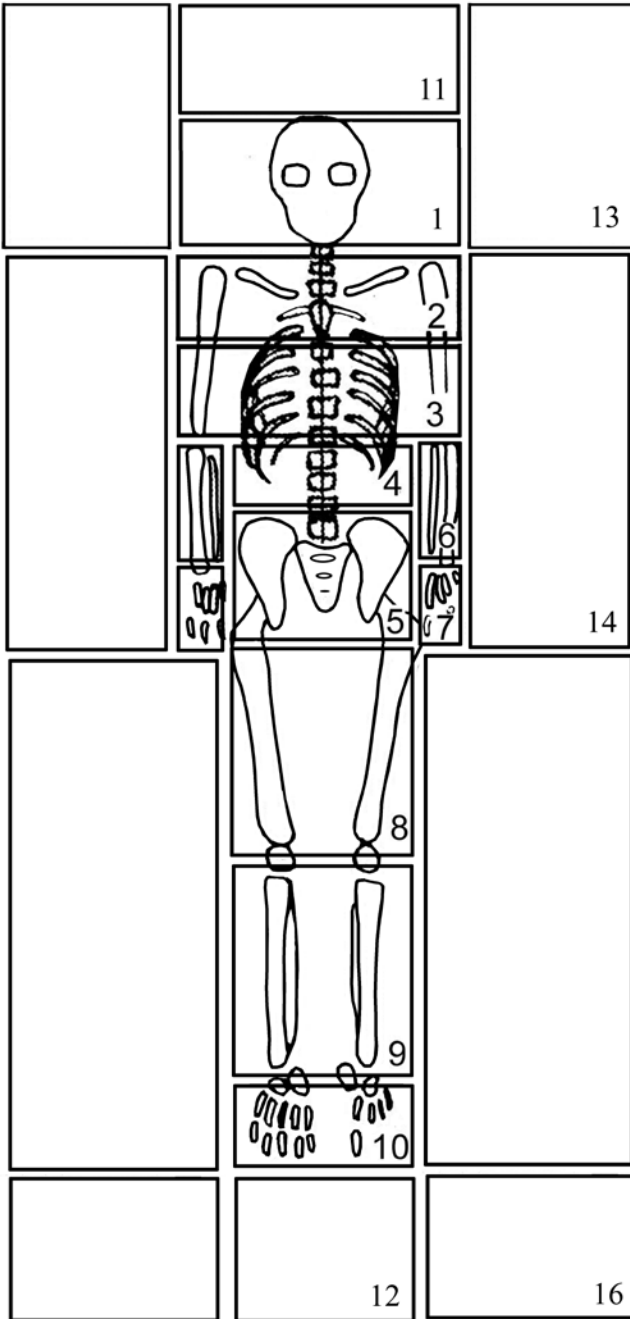


FIGURE 5
Scheme of zones of inventory location in the burial:
 1—headress zone;
 2—neck and shoulders zone;
 3—breast zone;
 4, 5—belt zone;
 6—wrist zone;
 7—hand zone;
 8—hip zone;
 9—shin zone;
 10—foot zone;
 11–16—other zones.

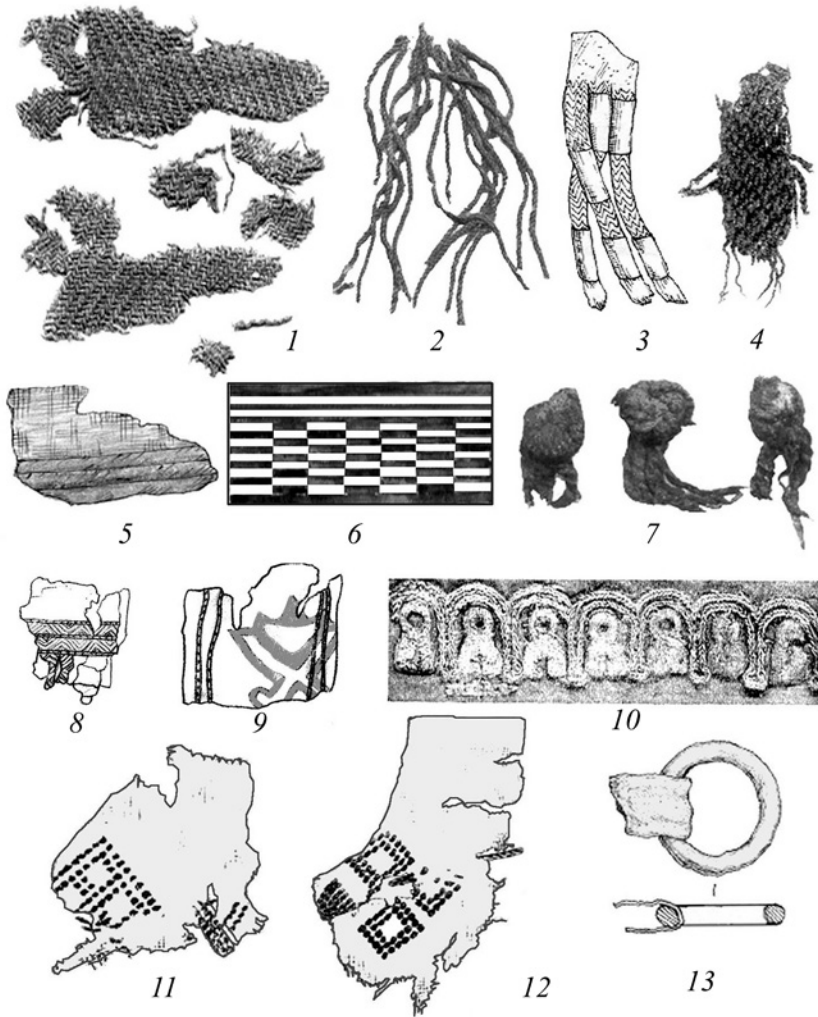


FIGURE 6 *Fragments of textile and leather from Old Rus' burials of Upper Volga basin:*
 1—fragments of wool twill from men cape; Izbrizh'e, barrow N^o 107(1);
 2—fragment of wool fringe; Izbrizh'e, barrow N^o 135;
 3—fragment of a braid ornaments from wool cords with metal tubules; Pleshkovo-1, barrow N^o 12;
 4—fragment of headdress band; Izbrizh'e, barrow N^o 94;
 5—fragment of sleeve from wool plain weave textile, sheathing by band; Blagoveschen'e, barrow N^o 5(2);
 6—drawing of pattern of a band; Pleshkovo-1, barrow N^o 9(2);
 7—bells from red and blue wool threads; barrow N^o 2; Pleshkovo-1, barrow N^o 9(2);
 8—fragment of silk from woman's shirt; Pekunovo-2, barrow N^o 7;
 9—silk fragment; Vorob'evo-2, barrow N^o 6;
 10—fragment of silk diadema; Ivorovskoe, barrow N^o 1 (1973 z.);
 11, 12—fragments of embroidery by red woolen threads on a dress: 11—Izbrizh'e, barrow N^o 64; 12—Izbrizh'e, barrow N^o 47;
 13—fragment of leather belt and belt ring; Izbrizh'e, barrow N^o 54.

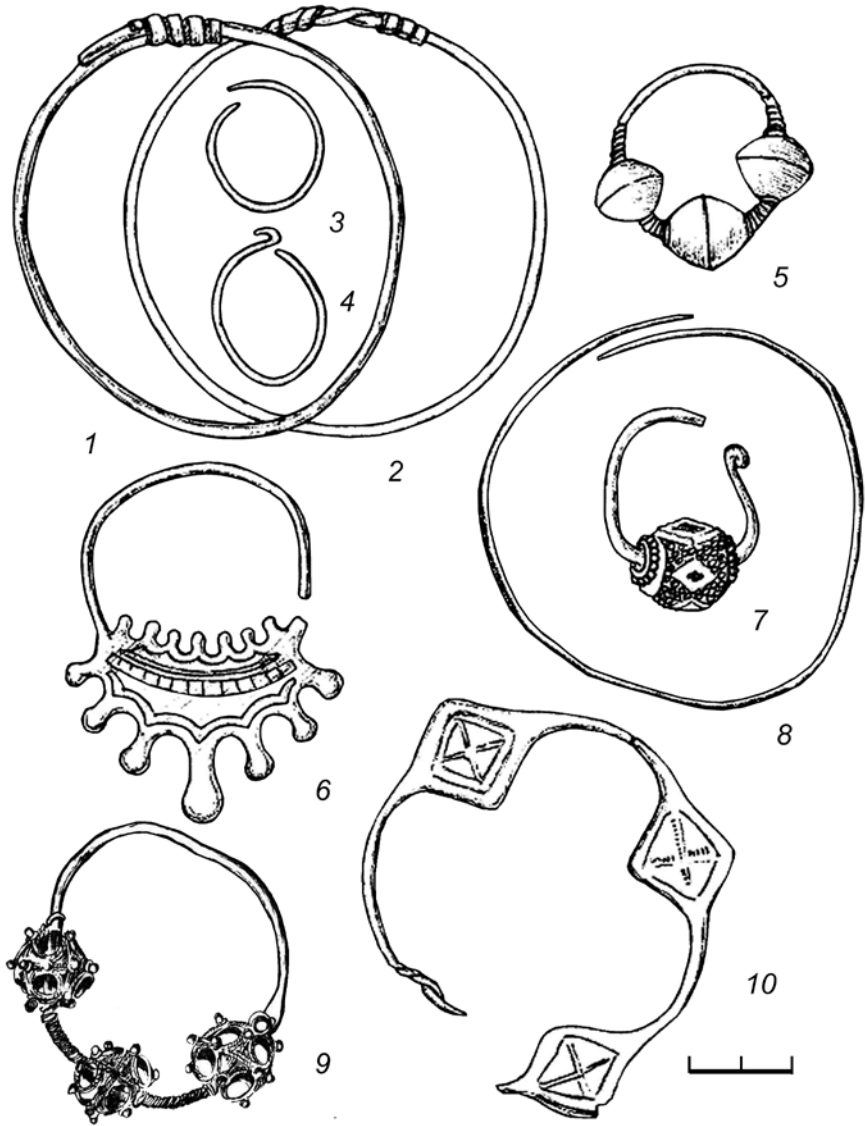


FIGURE 7 *Types of temple rings from Old Rus' woman's burials of Upper Volga basin:*

- 1—bracelet-sized with one tied end,
 - 2—bracelet-sized with two tied ends,
 - 3—small size with closed ends,
 - 4—small size with turned-on ends,
 - 5—with 3 metal beads,
 - 6—radial;
 - 7—with granulated bead,
 - 8—bracelet-sized with straight ends;
 - 9—with filigree bead;
 - 10—shield-like.
- 1, 2, 8—*Izbrizh'e*; 3, 4—*Pleshkovo-1*; 5-7—*Pekunovo-2*; 9—*Kidomlia-3*;
10—*Blagoveschen'e*.

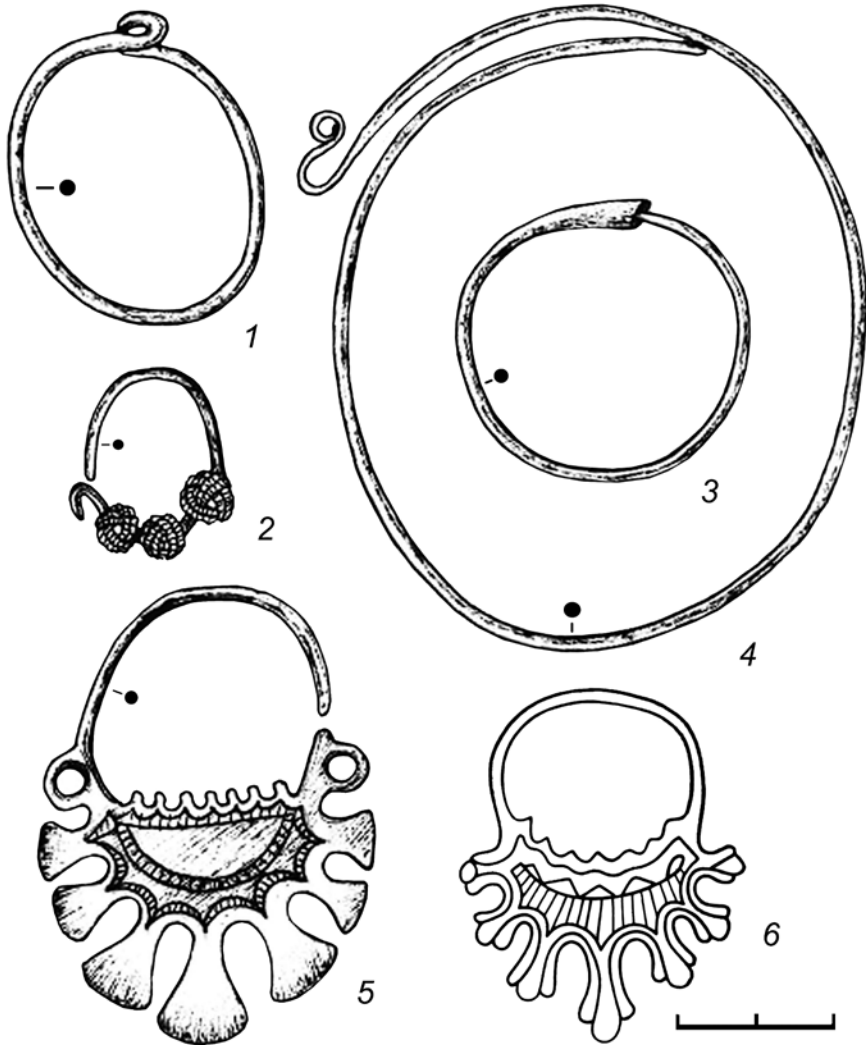


FIGURE 8 *Types of temple rings from old Rus' woman's burials of upper Volga basin:*

1—average diameter with turned-on ends,

2—with wire beads,

3—socketed of average diameter;

4—bracelet with S-shaped end;

5, 6—with trapezoidal plates.

1, 2, 4—Izbrizh'e; 3—Pleshkovo-1; 5—Beskovo, 6—Glinniki.

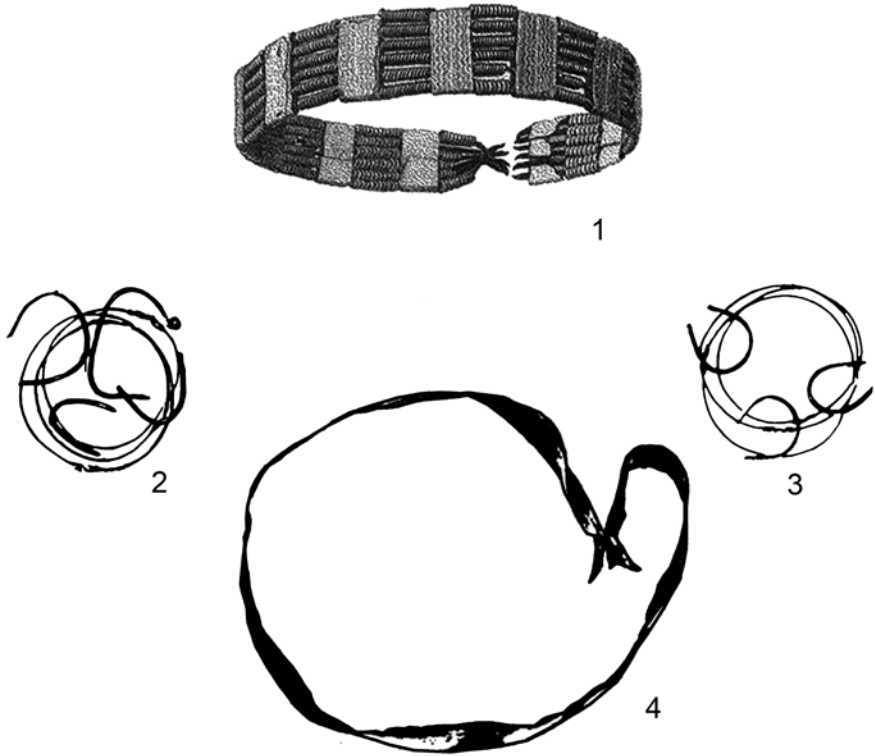
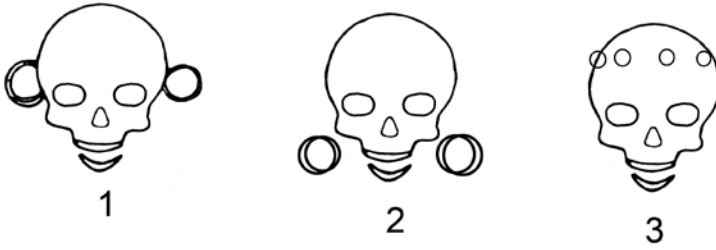


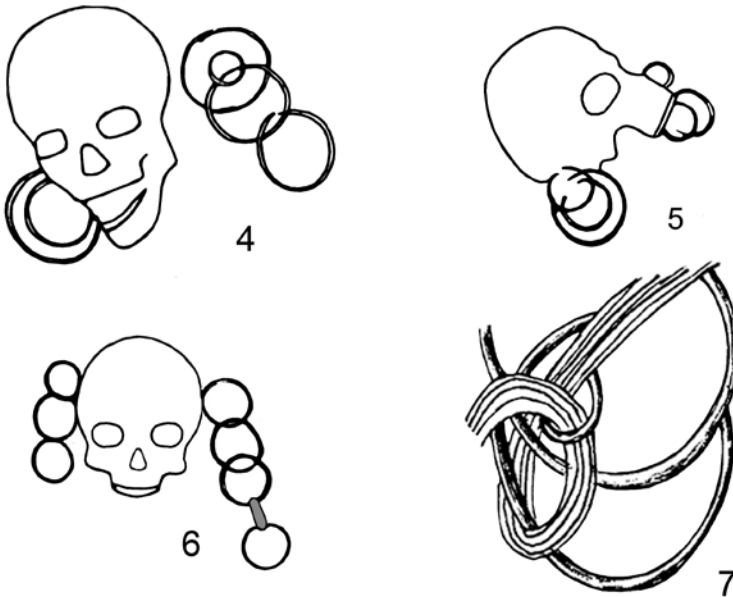
FIGURE 9 *Headdress elements from Berezovetskii necropolis:*
 1—diadem from spirals and plates (barrow № 62),
 2,3—bracelet-sized temporal rings and hairpins (barrow № 54), diadem lamellar
 (barrow № 54). Figures from Antonina V. Uspenskaya article (Uspenskaya, 1993).

A. At the skull



- 1 - at temples
- 2 - at ears
- 3 - on forehead

B. relative to each other



- 4 - vertical. Izbrizh'e, barrow No 47
- 5 - one on another. Izbrizh'e, barrow No 43
- 6 - pass each other. Gorbunovo, barrow No 3
- 7 - interwoven with the hair. Izbrizh'e, barrow No 136

FIGURE 10 Variants of temporal rings location in woman's burials:
A—at skull, B—relative to each other.

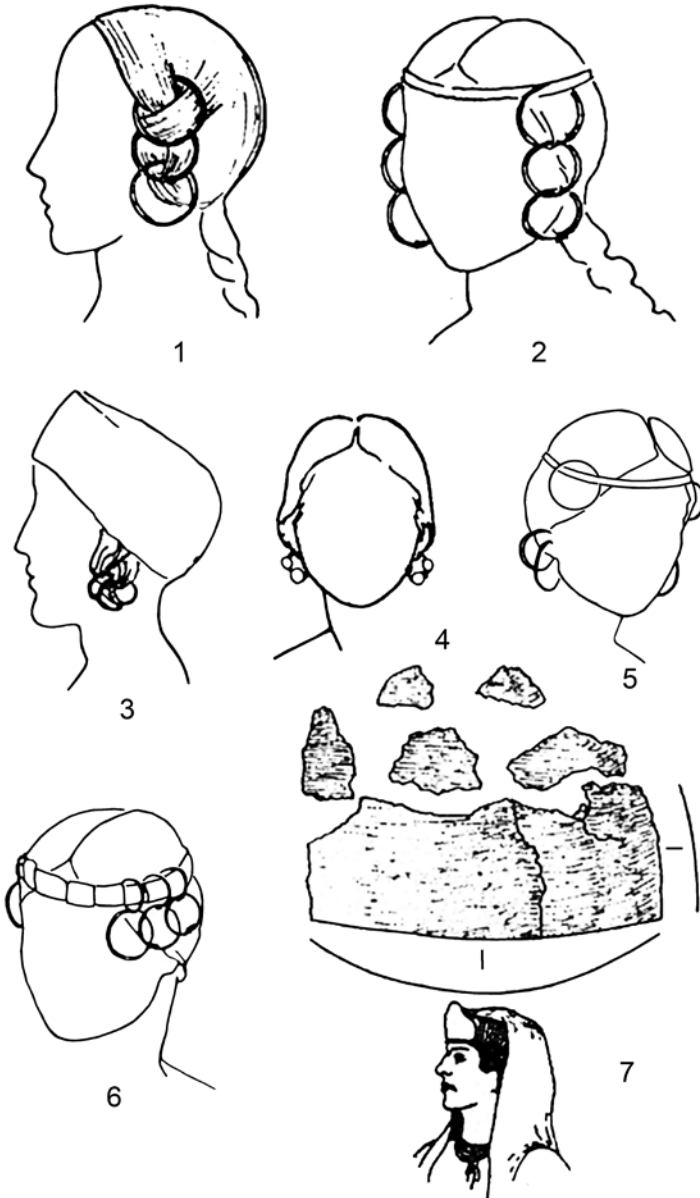


FIGURE 11 Variants of wearing of temporal rings:
 1—interwoven with the hair, “vertical” (Bol’shaia Kosha);
 2—pass each other or on the band, “vertical” (Gorbunovo);
 3—interwoven with the hair, at ears (Izbrizh’e);
 4—in the ears (Izbrizh’e);
 5—at the temples and in the ears (Volosovo);
 6—on the diadem by hairpins (Berezovetski);
 7—reconstruction by Irina A. Dashkova, Alexander S. Dvornikov,
 Alexander N. Khokhlov (1993) of the headdress from Sukhodol
 (Kholmovo) with bronze plate at the forehead and temporal rings.

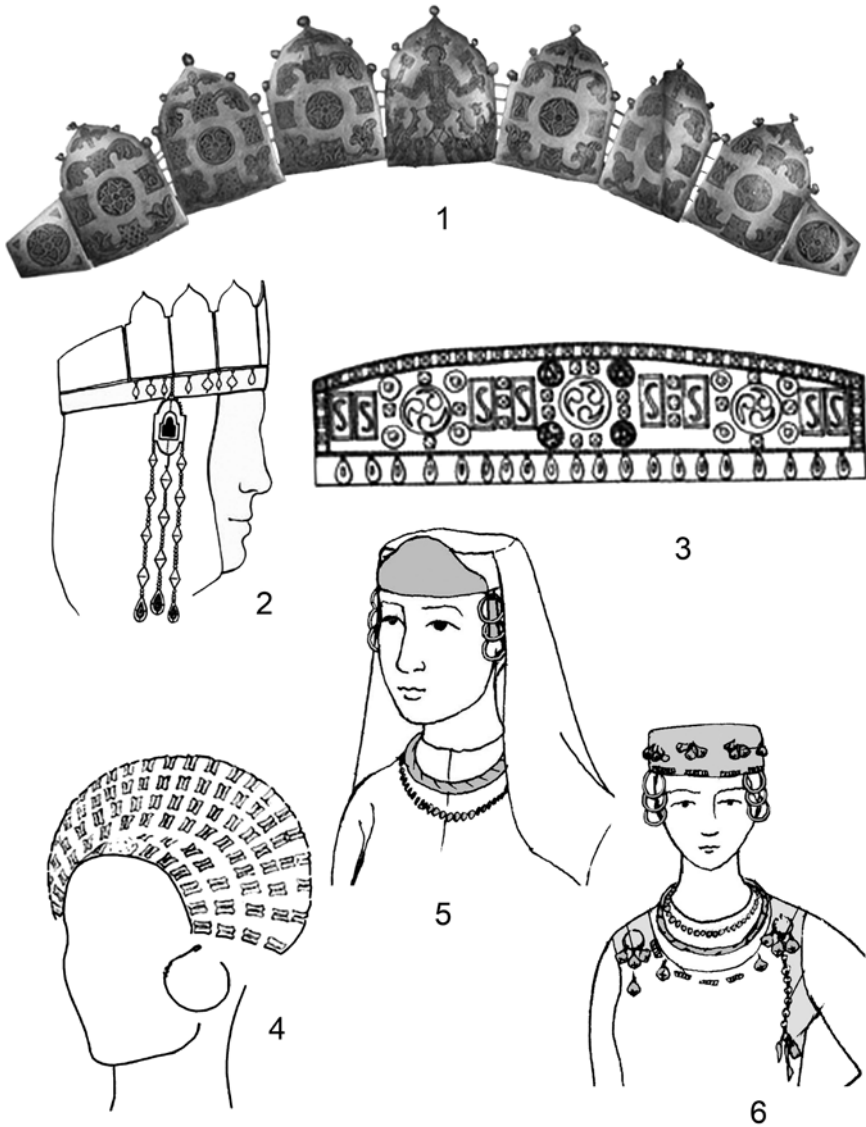
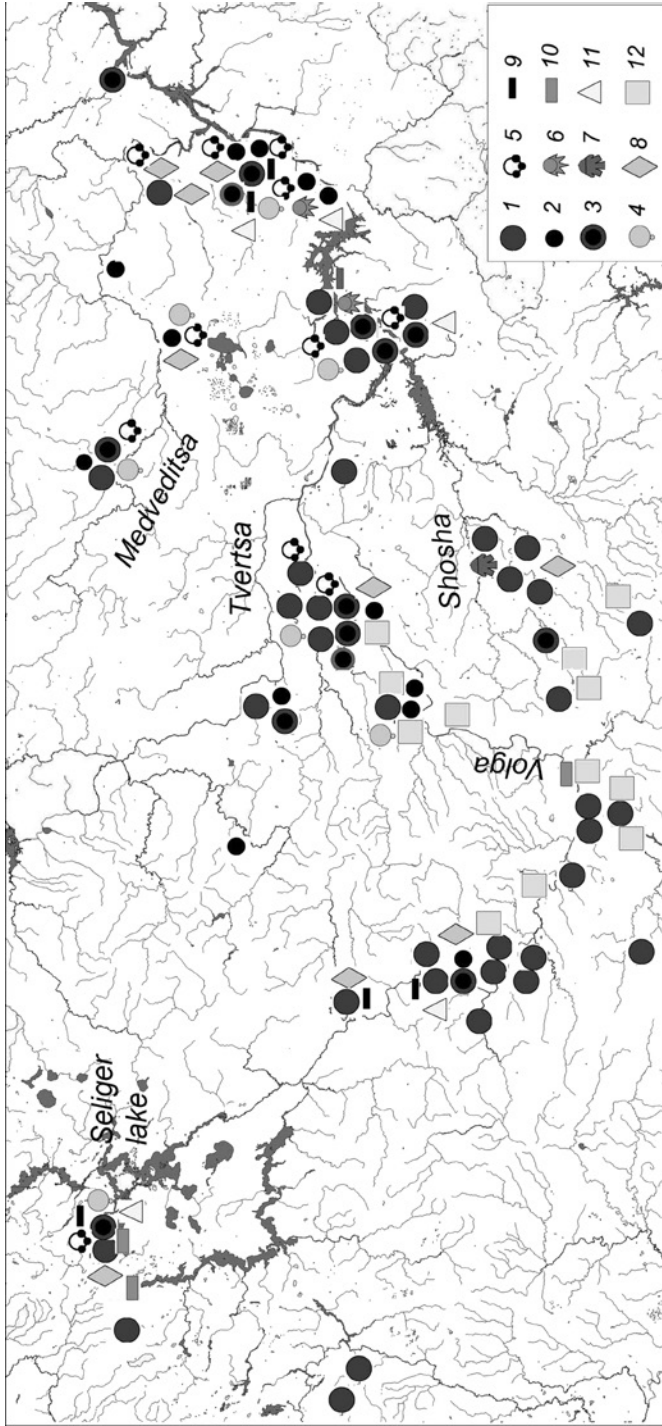


FIGURE 12 *Old Russian diadems and headdresses with forehead part by archaeological data:*
 1—a diadem from a treasure in Sakhnovka, 12th century;
 2—reconstruction of an attire with a diadem and ryasna (according to N. V. Zhilina);
 3—reconstruction of the forehead part of the headdress from the St. Boris and St. Gleb cathedral in Novgorod, 12th century (according to M. A. Saburova);
 4—reconstruction of a headdress from the Novinki burial site, barrow N 36, Vologda region (according to M. A. Saburova);
 5—reconstruction of an attire from the Sukhodol burial site, barrow N 7, Tver region;
 6—reconstruction of an attire from the Big Kosha burial site, barrow N 21, Tver region (the author's drawings).



MAP 2 Old Rus' dress details in the Upper Volga area.

1—bracelet-sized temporal rings; 2—small and average diameter temporal rings; 3—headress with bracelet, small and average diameter temporal rings; 4—temporal rings with turn-up ends; 5—temporal rings with beads; 6—radial temporal rings; 7—blade temporal rings; 8—temporal rings shield-like; 9—diadem with spirals and plates; 11—head covers; 12—burials without headress details.

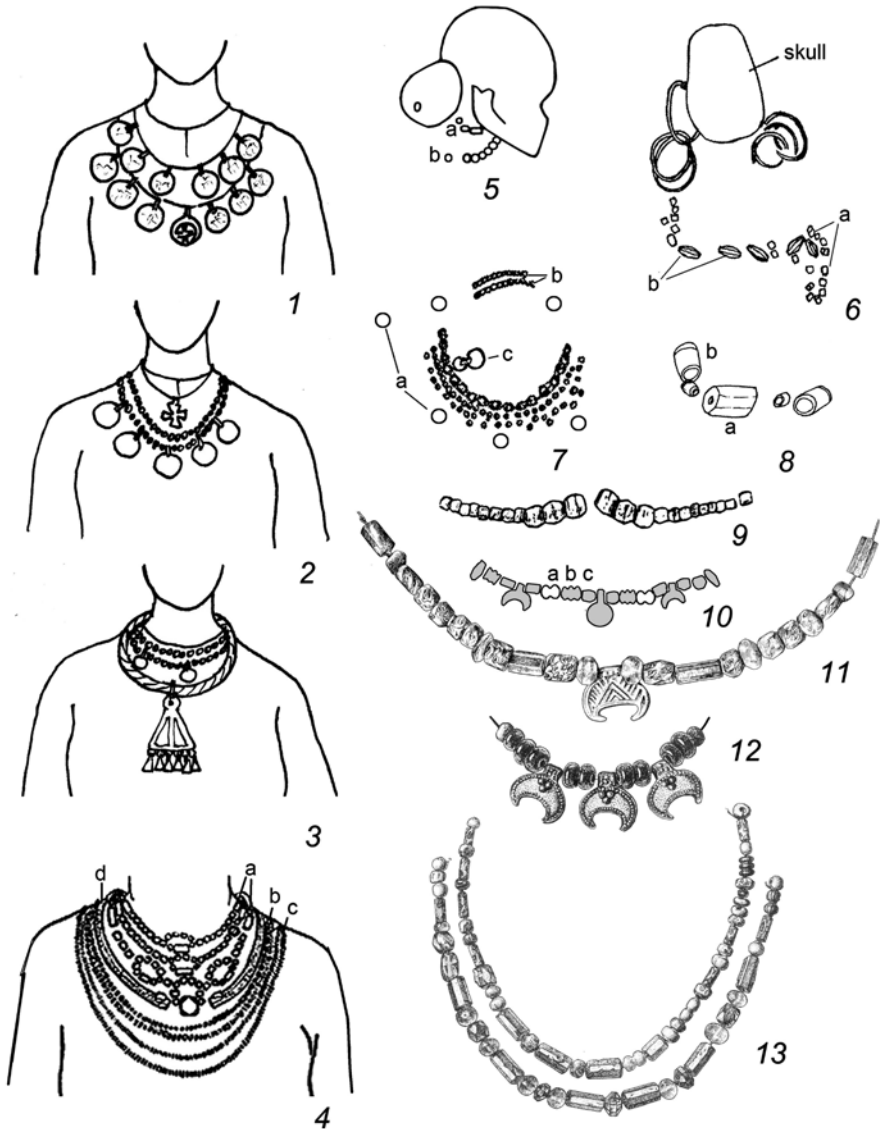


FIGURE 13 Variants of necklaces.

1—necklace from 2 rows of round pendants. Blagoveschen'e, barrow № 3(1);
 2—necklace from 2 rows of beads and round pendants and cross on the separate thread. Bol'shaia Kosha, barrow № 21, burial 1;
 3—necklace from blue beads and necklace with triangular frame bronze pendant. Pleshkovo-1, barrow № 9, burial 3;
 4—reconstruction by Firaia Kh. Arslanova (1992); Izbrizh'e, barrow № 88; necklace, 3 gold foil glass and cornelian prismatic beads (a), small blue, gray, black minced beads (b), gogat beads (c) and neck-ring of "radimichsky" type;

FIGURE 13 (cont.)

- 5—Fig. from the report by Fiaia Kh. Arslanova (1984); Izbrizh'e, barrow № 84: row a—1 blue glass, 2 silver, 1 cornelian, 2 silver beads; row б—2 silver, 1 cornelian, 2 silver, 1 cornelian beads.
- 6—Fig. from the report by Firaia Kh. Arslanova (1975); Izbrizh'e, barrow № 65: a—gold foil glass beads, б—cornelian bipyramidal beads.
- 7—Fig. from the report by Elizaveta M. Chernykh (1985); Bol'shaia Kosha, barrow № 14(3): a—big жемьяе spherical beads, б—2 rows from blue minced beads, в—chain;
- 8—Fig. from the report by Semion A. Gattsuk (1902); Mogilitsi-1: a—cornelian, б—alternate silver-glass and big gold foil glass beads;
- 9—Fig. from the report by Iuliia G. Gendune (1905–1906); Glinniki, barrow № 40, necklace from gold foil glass beads;
- 10—Fig. from the report by Antonina V. Uspenskaia (1966); Pekunovo-1, barrow № 10, necklace from alternate color beads, round and crescent pendants: a—yellow, б—blue, в—red glass beads;
- 11—Fig. from the article by Nikolai P. Milonov (1951); Kidomlia-3, barrow № 3: necklace from glass, cornelian beads and crescent pendant;
- 12—Fig. from the article by Antonina V. Uspenskaia (1993); Berezovetskii, barrow № 10, necklace from double blue and green beads and crescent pendants;
- 13—Fig. from the article by Antonina V. Uspenskaia (1993); Berezovetskii, barrow № 62, necklace from 2 rows of cornelian, cristal, ametistin and glass beads.

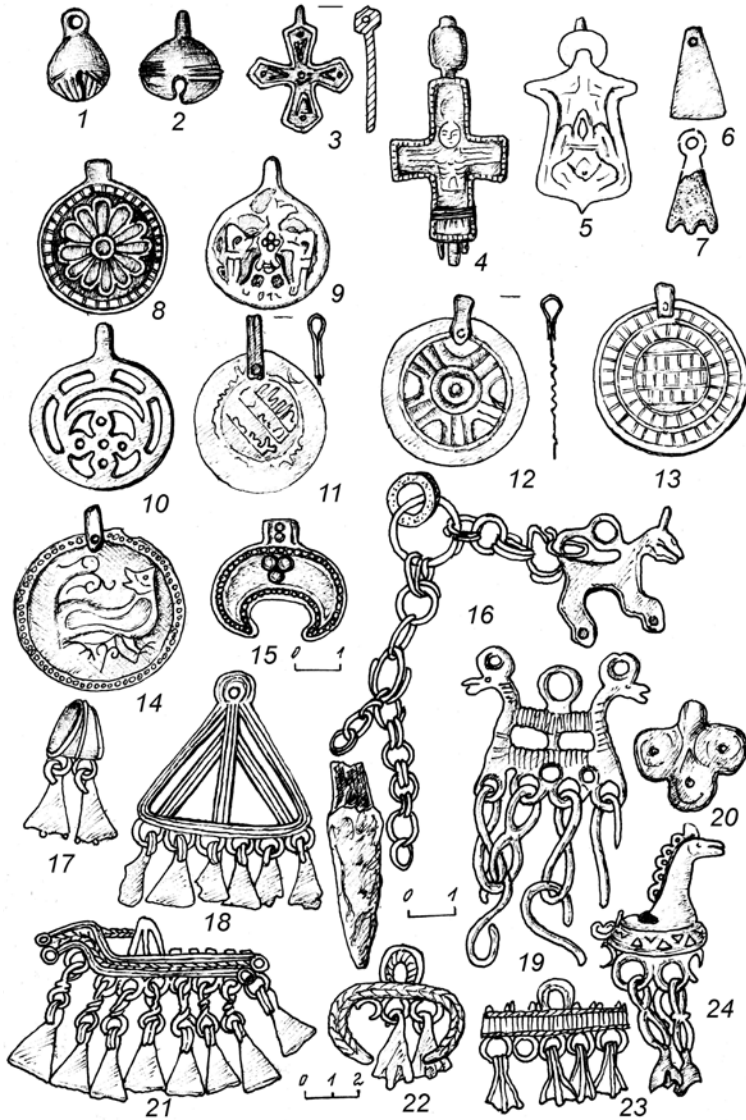
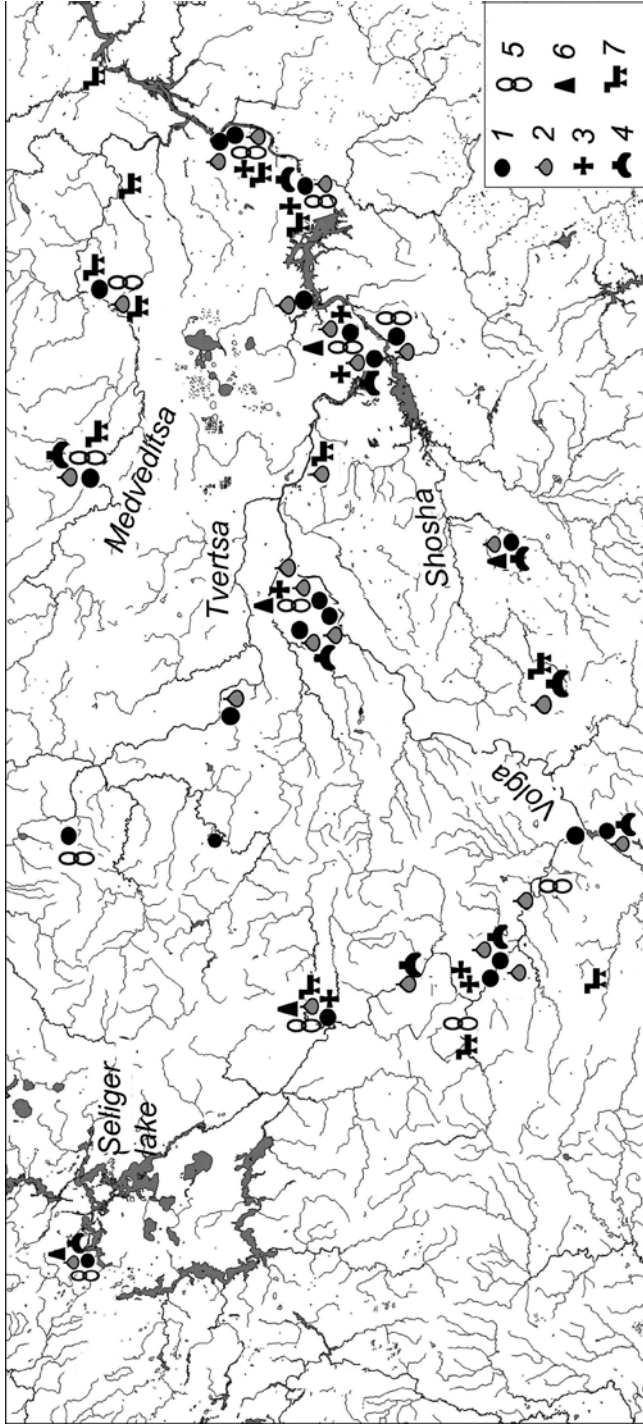


FIGURE 14 Types of pendants of the burial dress of Upper Volga basin:
 1, 2—bells, 3—cross, 4—encolpion, 5—trapezoidal pendant with the “sign of Rurik dynasty”, 6—trapezoidal, 7—in the form of duck foot; 8, 9, 14—round cast pendants, 10—openwork with cross and crescent, 11—dirham-pendant, 12, 13—round lamellar pendants, 15—crescent pendant, 16—chain with the “horse” of Smolensk type and knife, 17—in a form of finger ring, 18—triangular frame, 19—flat with cock heads, 20—trefoil, 21—chiming “horse”, 22—chiming crescent, 23—lamellar, 24—hollow “horse”. 17, 18, 21, 22—chiming “Meria” style.
 1—4, 7, 8, 11—13, 15—Izbrizh’e, 5—Khilovo, 6, 15—Berezovetskii, 9, 10—Blagoveschen’e, 14, 20—Vysokino, 17, 18, 21—23—Pleshkovo-1, 19—Iagodino, 24—Bol’shaia Kosha.



MAP 3 Types of pendants in the Old Rus' burial sites of Upper Volga basin.

1—round pendants, 2—bells, 3—crosses, 4—trapezoidal, 5—crescent, 6—trapezoidal, 7—chiming.

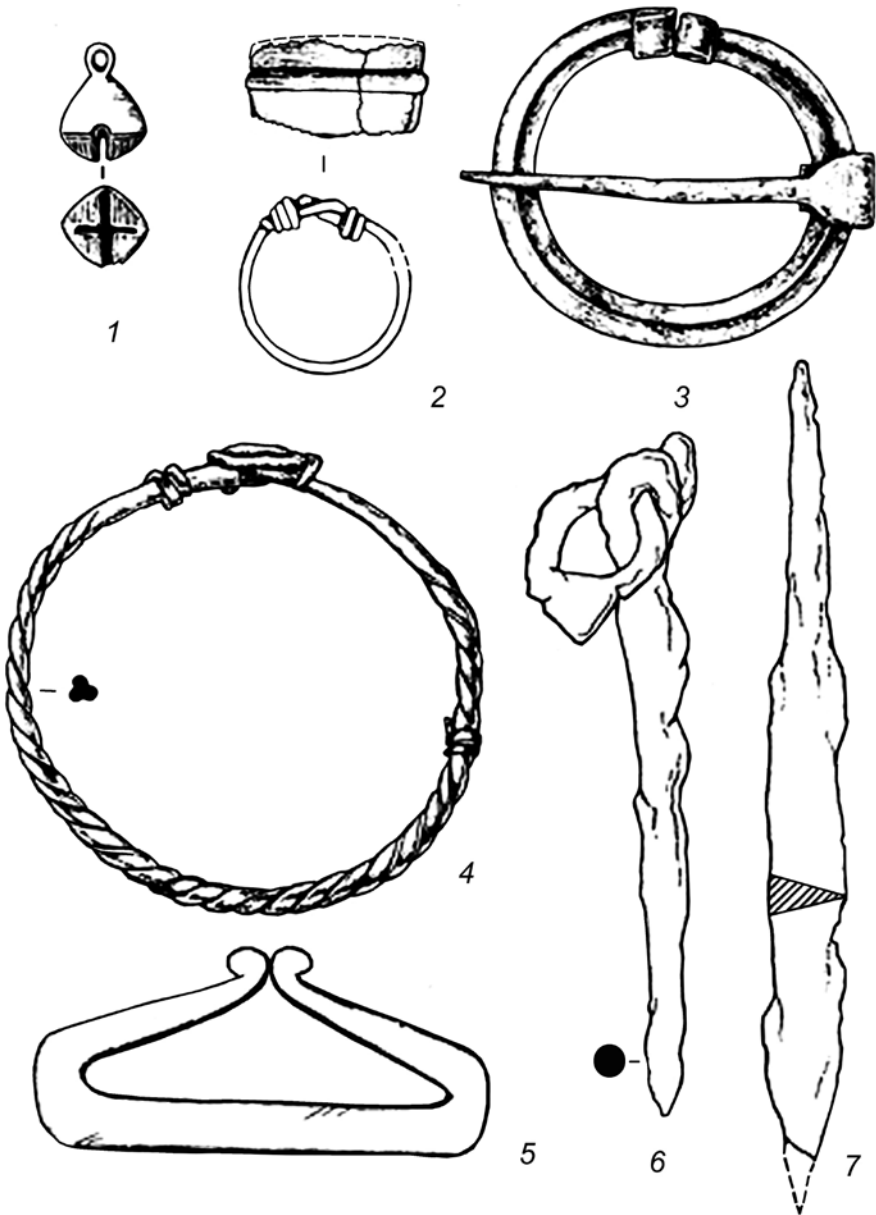


FIGURE 15 *Ornaments and accessories in the man's burial dress:*
 1—bell, 2—finger ring, 3—fibulae, 4—bracelet, 5—steel, 6—iron rod with ring,
 7—knife; 1-7—Izbrizh'e.

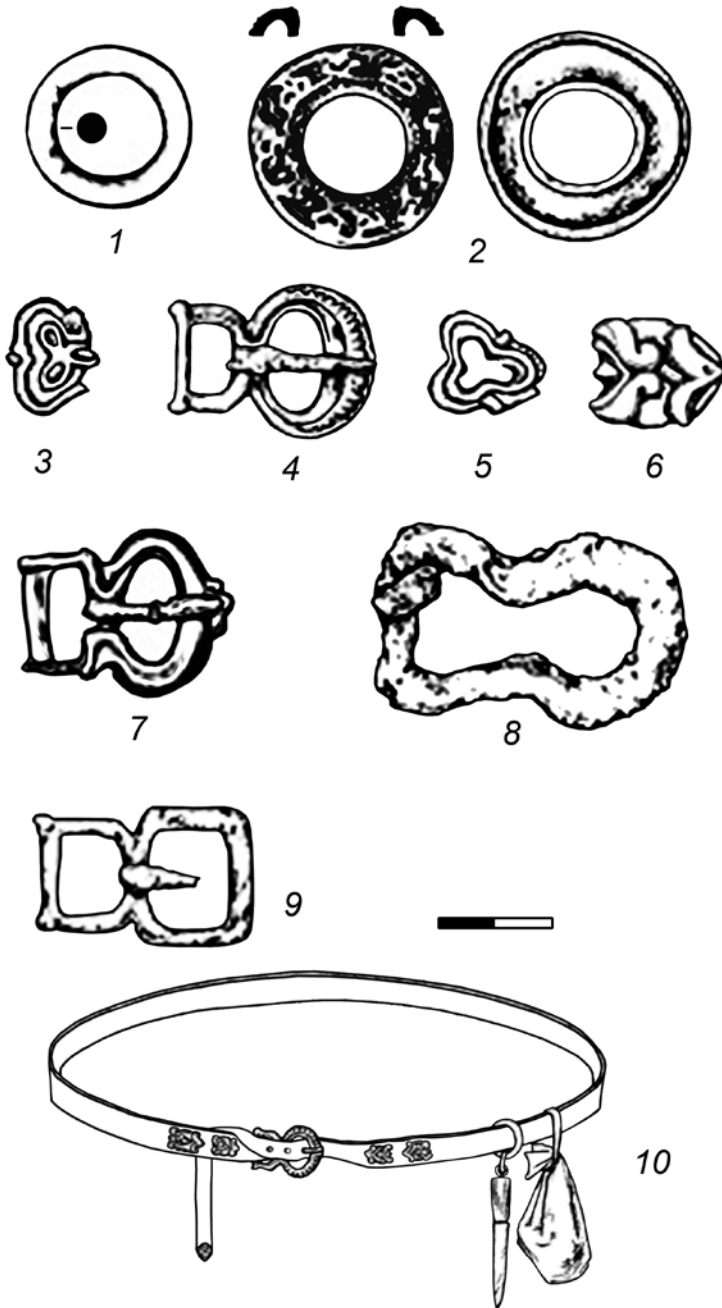


FIGURE 16 *Belt complex:*

1, 2—belt rings; 3, 5, 6—belt plaques; 4, 7–9—buckles, 10—the reconstruction of the belt from barrow № 26 of Berezovetskii; 1, 2, 7, 8—*Izbrizh'e*; 3–6—*Berezovetskii*; 9—*Pekunovo-2*.

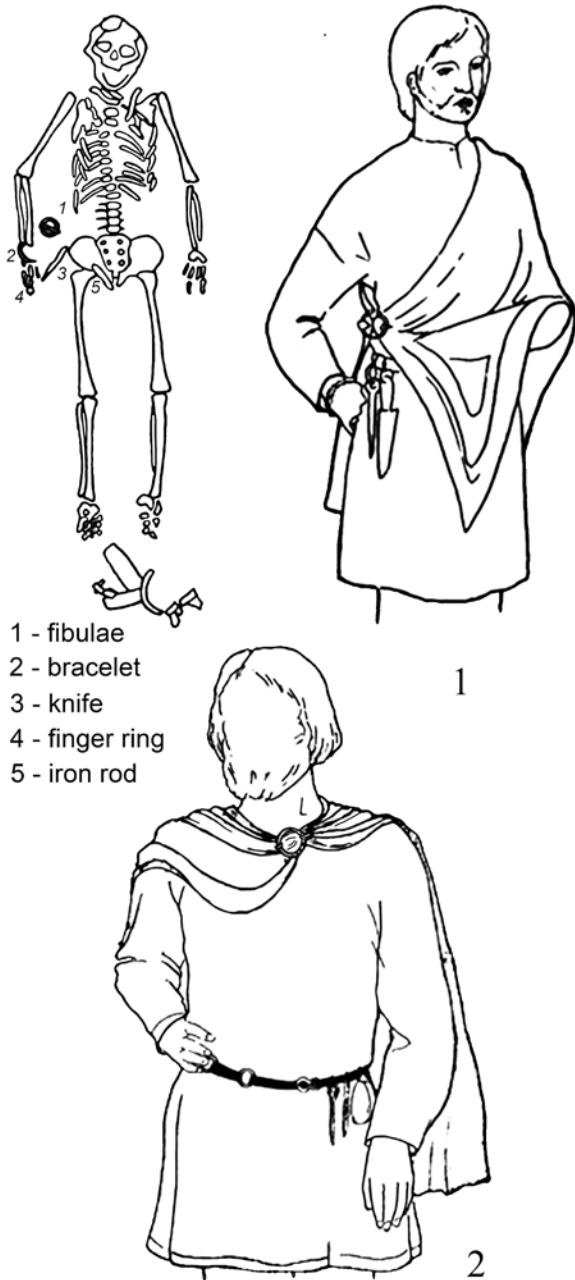


FIGURE 17 *Reconstructions of the man's cape:*
 1—*with a fastener on a side (Izbrizh'e, barrow N^o 37);*
 2—*with a fastener on a shoulder (Izbrizh'e, barrow*
N^o 107(1)).

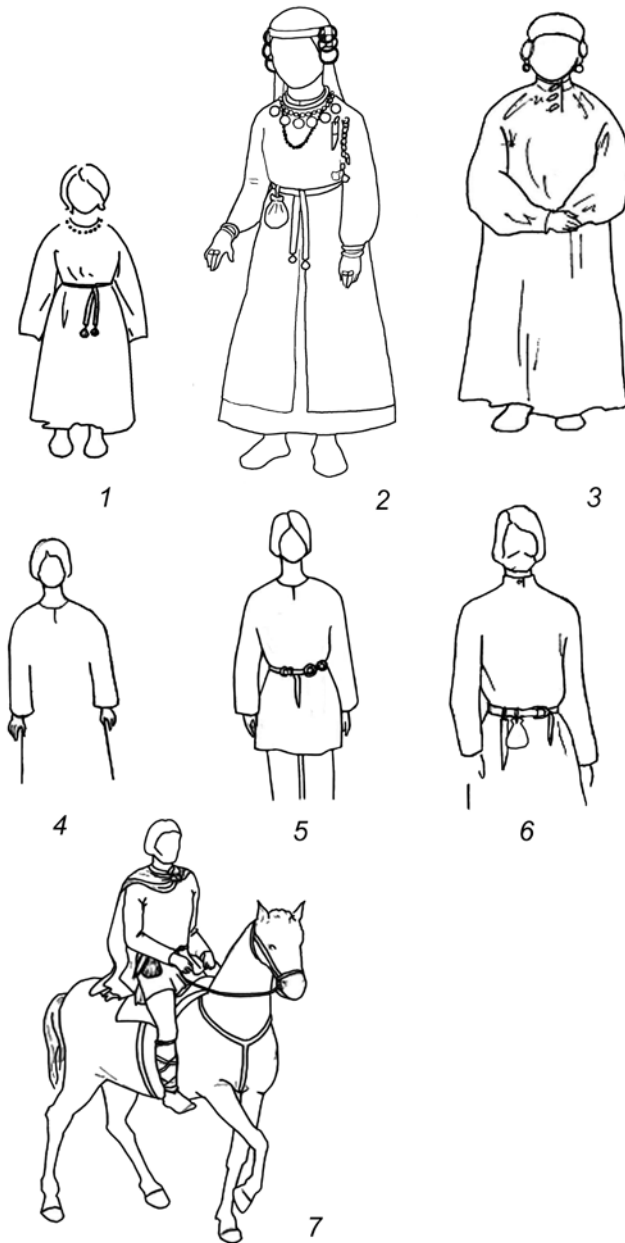
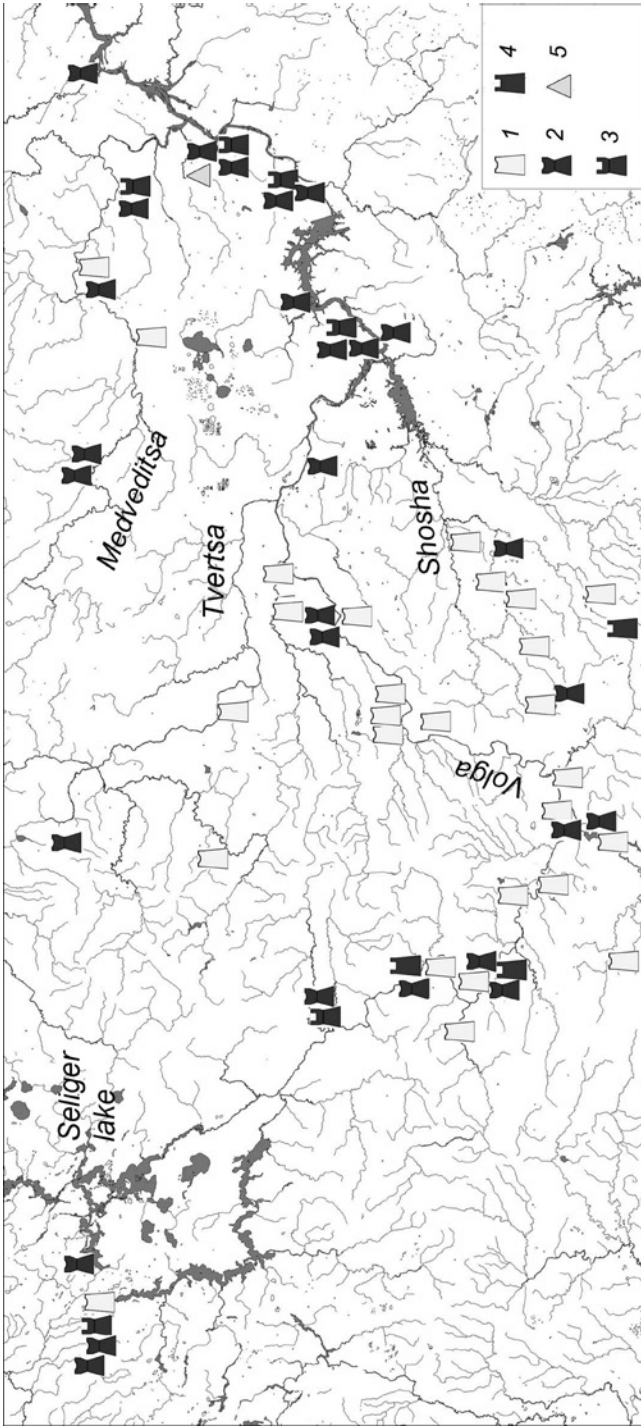
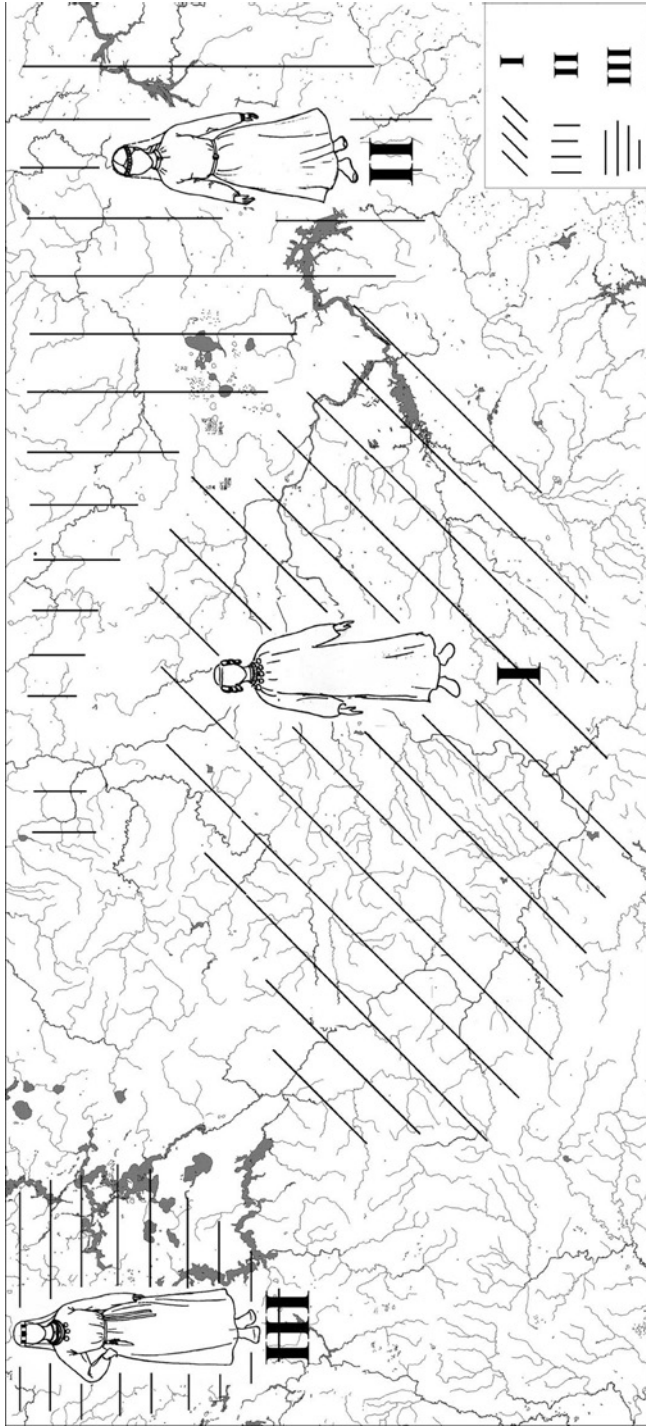


FIGURE 18 Reconstructions of a burial dress of a girl, adult and old woman, boys and adult man:

1—girl at the age 14 (barrow № 106(1)), 2—woman 30 years (barrow № 109), 3—woman over 50 years (barrow № 42);
 4—boy at the age 10, 5—boy 9–10 year (barrow № 129),
 6—man 50–60 year (barrow № 135(1)), 7—man 40–50 year (barrow № 108); 1–6—Izbrizh'e, 7—Berezovetskii.



MAP 4 Variants of a woman's burial dress on the territory of Upper Volga basin.
 1—without the belt; 2—with the belt; 3—with stripes and belt; 4—with stripes without the belt details; 5—capres.



MAP 5 Local variants of Upper Volga woman's burial dress.

I—headaddress with bracelet-sized temporal rings with tied ends and dress without belt details; II—headaddress with small diameter temporal rungs and belted cloth; III—headaddress with diadem with spirals and plates and belted cloth.

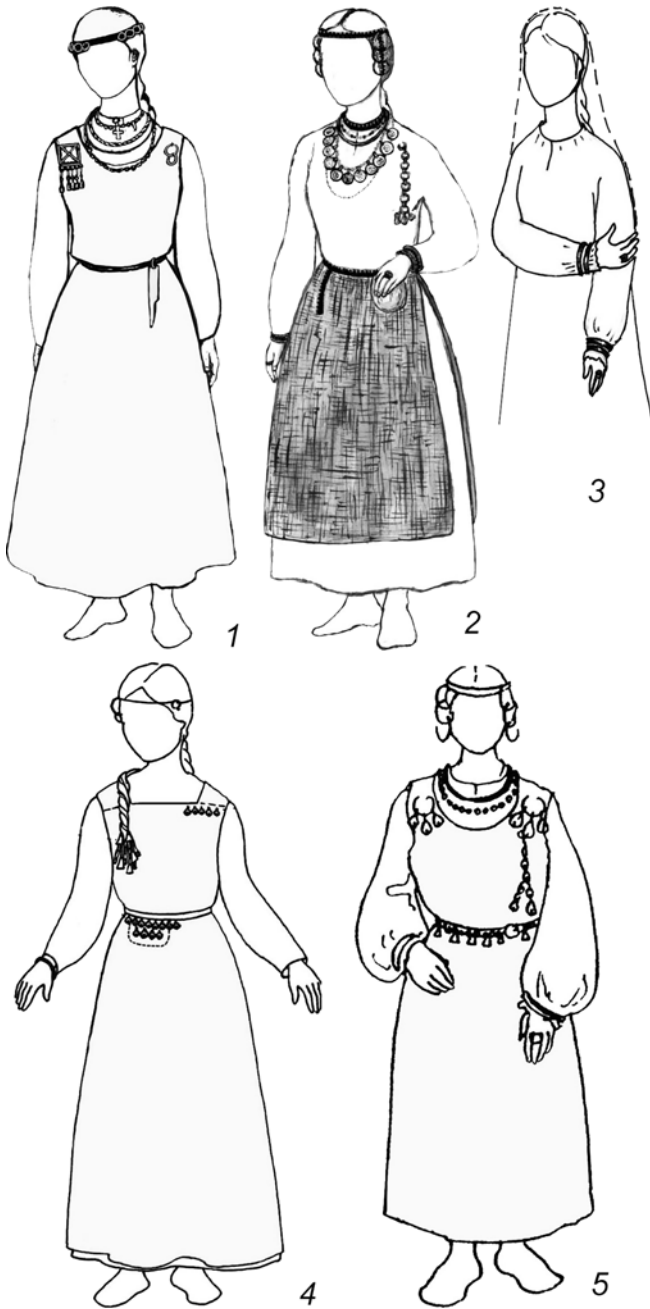


FIGURE 19 *Local variants of Old Rus' woman's burial dress of Upper Volga basin.*

- 1—Pleshkovo-1, barrow № 37; 2—Izbrizh'e, barrow № 109;
 3—Rozhdestvenno, barrow № 6; 4—Glinniki, barrow № 28,
 5—Bol'shaia Kosha, barrow № 21, burial 3.



FIGURE 20 *Berezovetskii.*
Barrow № 10, burial 2.
 1, 2—bracelet-sized temporal rings
 with tied
 ends (on 1 on the each side);
 3—necklace from 3 crescent pendants
 and blue and green beads.
 4—knife, suspended to the belt on the
 firth side.



FIGURE 21 *Berezovetskii.*
Barrow № 22.
 1, 2—small diameter temporal
 rings with metal beads;
 3—iron neck-ring with ring;
 4—below the neck-ring—the
 necklace from golden-glass and
 silver-glass beads;
 5—iron chain with 3 bells on the
 left shoulder;
 6—bronze twisted bracelet and
 lamellar finger ring on the right
 hand;
 7—knife on the belt on the left side.



FIGURE 22 *Berezovetskii.*
Barrow N° 27.
 1, 2—bracelet-sized temporal rings;
 3—necklace from the beads (silver-
 glass smooth and ribbed beads);
 necklace, probably, from some rows;
 4—iron knife; on the shoulder of on
 the belt;
 5—bronze wire bracelet.

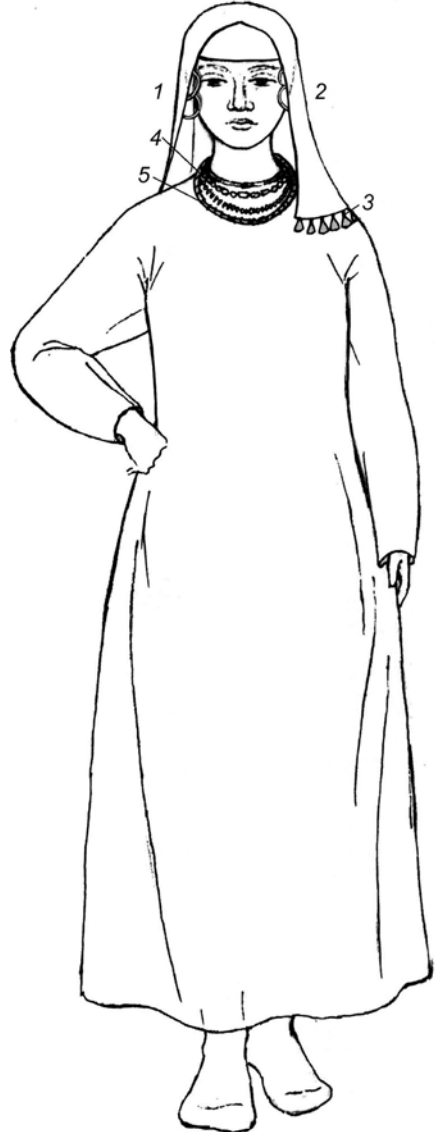


FIGURE 23 *Berezovetskii.*
Barrow N° 36.
 1, 2—on 2 bracelet-sized temporal
 rings with tied ends;
 3—head cover with trapezoidal and
 round plates and beads;
 4—necklace from beads (cornelian
 prismatic, cornelian polyhedral (5),
 yellow spherical (7), blue beads);
 necklace, probably, from some rows;
 5—below the necklace—iron
 neck-ring.

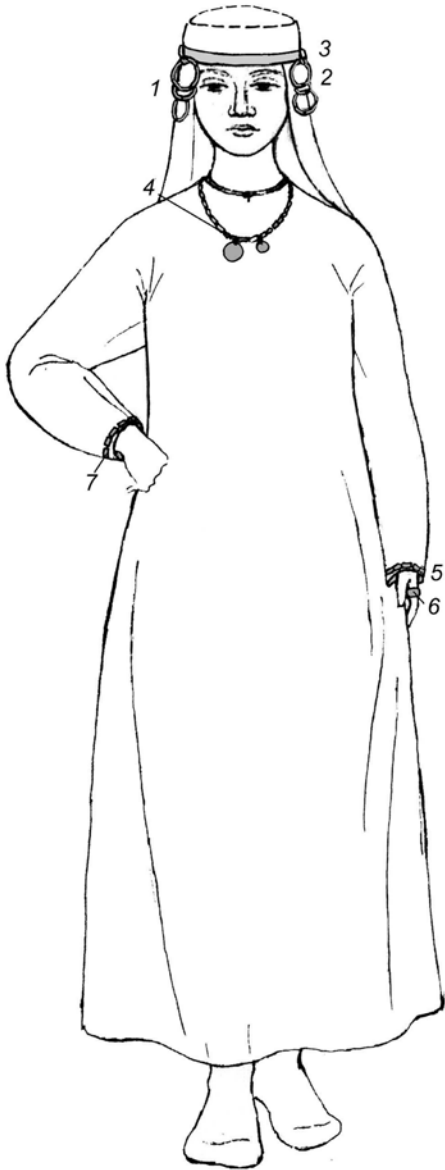


FIGURE 24 *Berezovetskii*.
Barrow № 54.
1, 2—on 3 bracelet-sized temporal rings with tied ends, with hairpins;
3—silver lamellar diadem; apparently, it decorated the lower edge of birchbark headdress;
4—necklace, from 51 golden-glass, 2 stone beads and 2 pendants—denarius;
5, 7—metal tubules, sewn on the edge of sleeve;
6—2 lamellar finger rings.

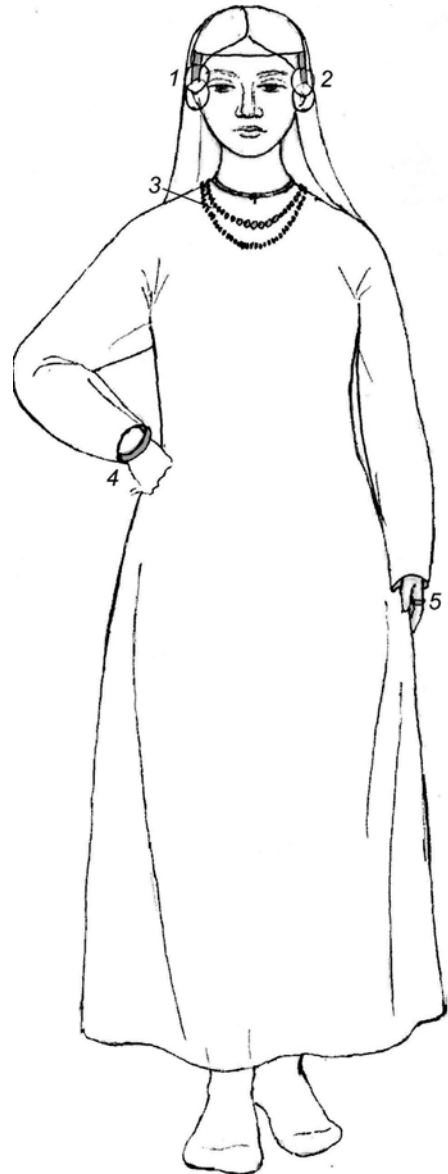


FIGURE 25 *Berezovetskii*.
Barrow № 58.
1, 2—on 2 bracelet-sized temporal rings with two tied ends, vertically on the leather bands;
3—necklace from yellow, mottled beads and lemaooshape beads;
4—bronze rod bracelet;
5—bronze lamellar finger ring with rose scute.

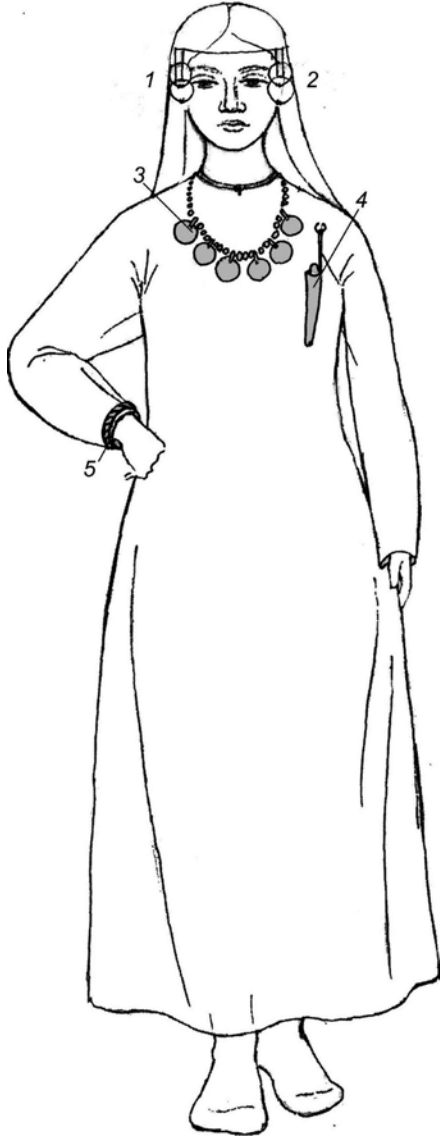


FIGURE 26 *Berezovetskii.*
Barrow N° 60.
 1, 2—on 2 bracelet-sized temporal
 rings with tied ends, vertically;
 3—necklace from 6 silver bracteates
 dirhem, mottled, blue with white
 rhombic, lemon-shaped and golden-
 glass beads;
 4—knife, on the left shoulder,
 on the leather cord;
 5—bronze twisted bracelet.



FIGURE 27 *Berezovetskii.*
Barrow N° 61.
 1, 2—on 2 bracelet-sized temporal
 rings with tied ends and hairpins,
 on the leather bands;
 3—trapezoidal pendants on the
 head cover;
 4—necklace from the blue with
 white rhombic, lemon-shaped,
 double blue beads;
 5—2 bronze bells on the shoulder;
 6—knife on the belt on the right
 side.



FIGURE 28 *Berezovetskiy*.
Barrow № 62.
1—diadem from spirals and plates,
strung on a bast, the lining of a bark;
wool cover or hat under that diadem;
2—bronze neck-ring;
3—necklace from two rows from 80
beads (cornelian, lemon-shaped,
mottled) and 3 pendants-dirhem;
4—composite pendant, from square
pendant button and knife.

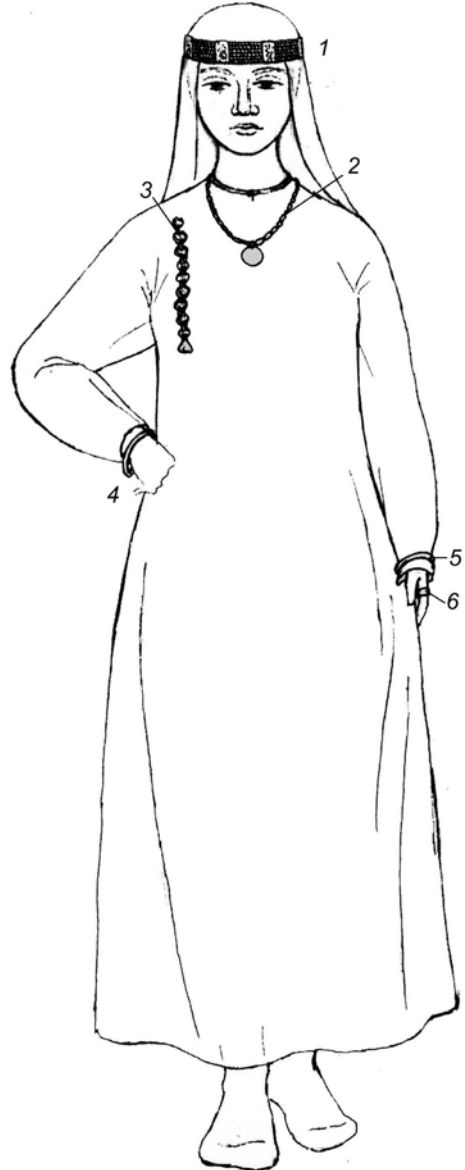


FIGURE 29 *Berezovetskiy*.
Barrow № 64.
1—diadem from spirals and plates;
2—necklace from 70 beads (cornelian,
blue with white rhombic, lemon-
shaped) and coins-pendants;
3—chain, on the shoulder or on the
belt;
4, 5—bronze bracelets;
6—bronze finger ring with wide
middle.

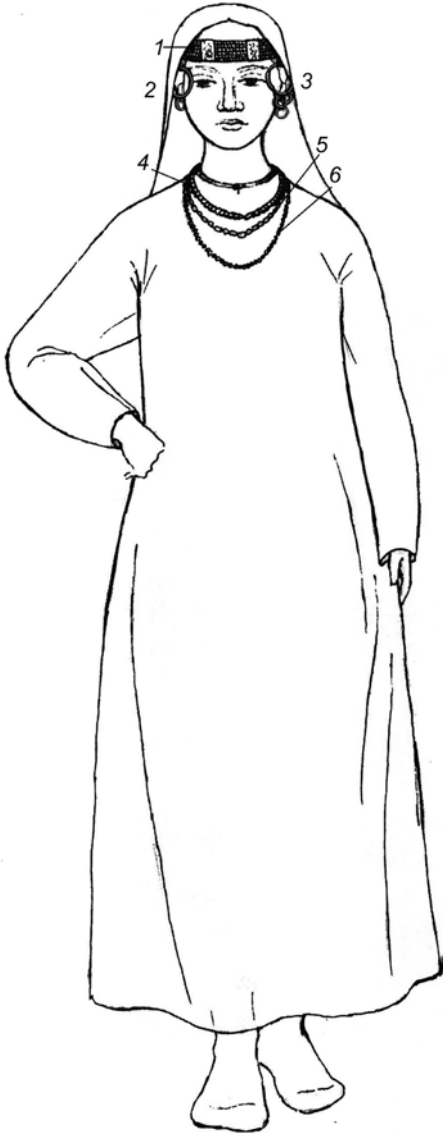


FIGURE 30 *Berezovetskii.*
Barrow № 73.
 1—diadem from spirals and plates
 lining of a bark; over the diadema—
 the woolen cover;
 2—bracelet-sized temporal ring at the
 temple and the small diameter
 temporal ring at the ear;
 3—bracelet type temporal ring at the
 temple and 3 small diameter at the ear;
 4—iron neck-ring, wrapped with
 bronze wire;
 5, 6—necklace from golden-glass beads.

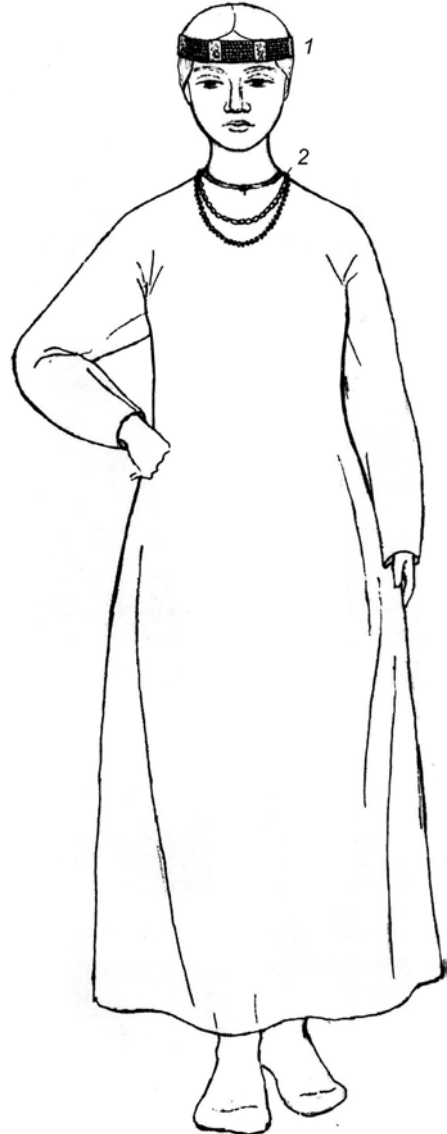


FIGURE 31 *Berezovetskii.*
Barrow № 75.
 1—diadem from spirals and plates;
 2—necklace from glass beads.

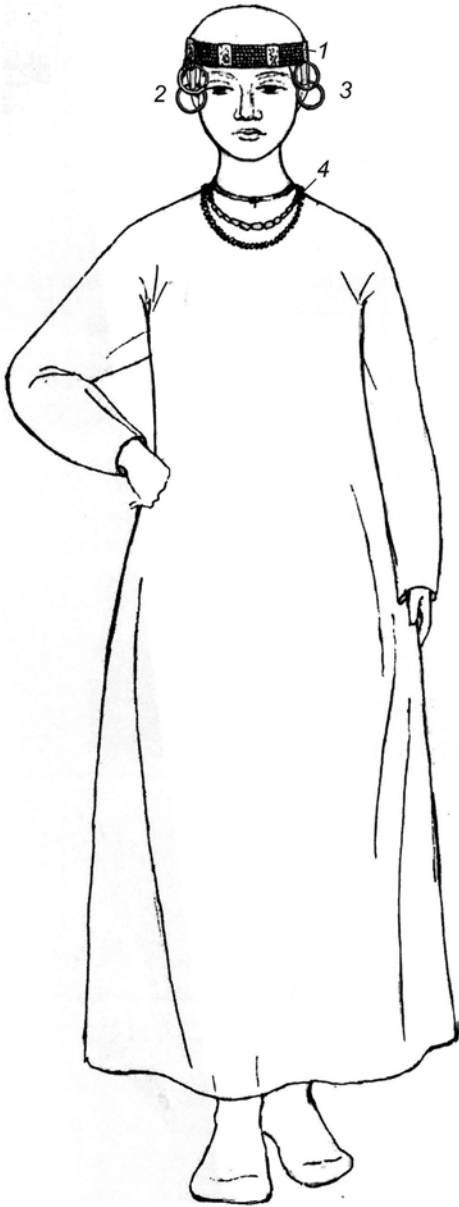


FIGURE 32 *Berezovetskiĭ.*
Barrow № 80.
 1—diadem from spirals and plates;
 2, 3—on 2 bracelet-sized temporal
 rings with the tied ends suspended on
 the diadem;
 4—necklace from big yellow lemon-
 shaped, yellow and blue small beads.

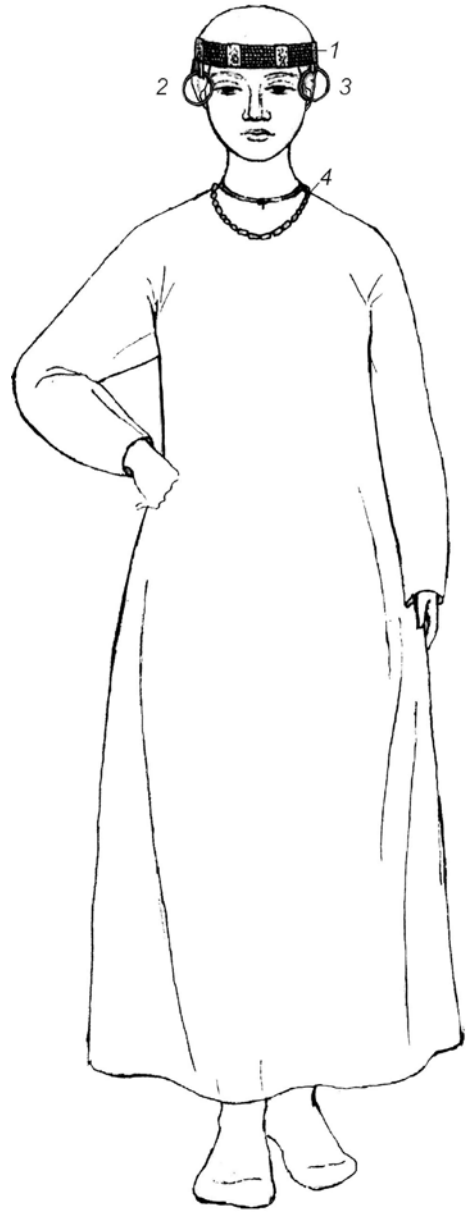


FIGURE 33 *Berezovetskiĭ.*
Barrow № 83.
 1—diadem from spirals and plates;
 2, 3—on 1 bracelet-sized temporal
 rings at the temples;
 4—necklace from cornelian, cristal
 and glass beads.

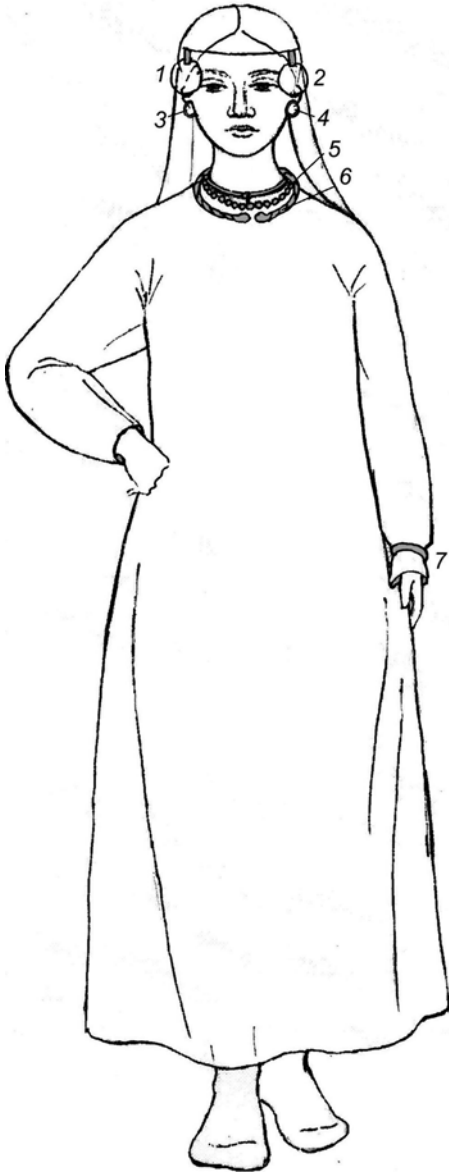


FIGURE 34 *Berezovetskii.*
Barrow № 84.
 1-4—on 1 bracelet-sized and small diameter temporal rings;
 5—necklace from golden- and silver-glass beads;
 6—bronze rod neck-ring;
 7—bronze bracelet with the animal-shaped ends.

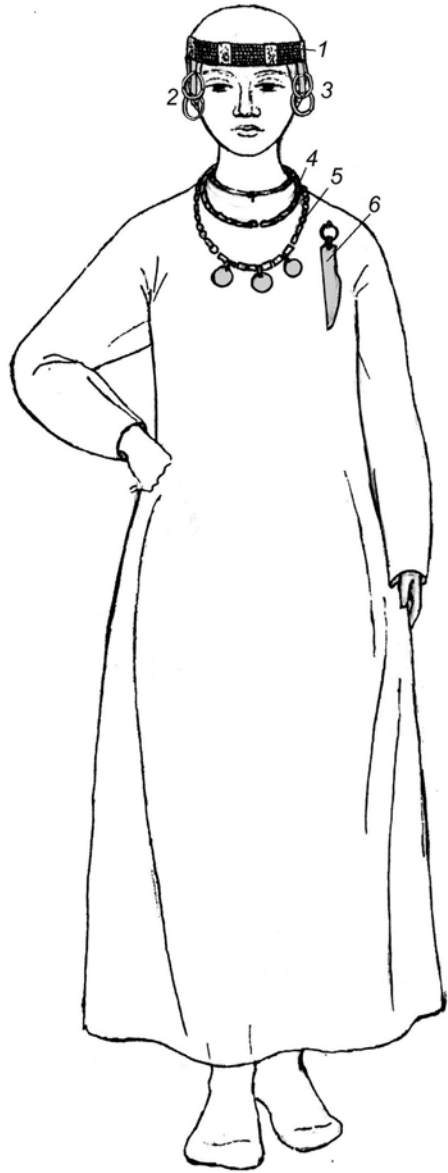


FIGURE 35 *Berezovetskii.*
Barrow № 86.
 1—diadem from spirals and plates strung on a bast; interlaced with a red woolen thread; tied from behind;
 2, 3—on 2 bracelet-sized type temporal rings, suspended on diadem;
 4—iron neck-ring;
 5—necklace from cornelian, cristal, mottled, lemon-shaped, ribbed beads and 3 pendants-dirhems;
 6—knife, on the shoulder.

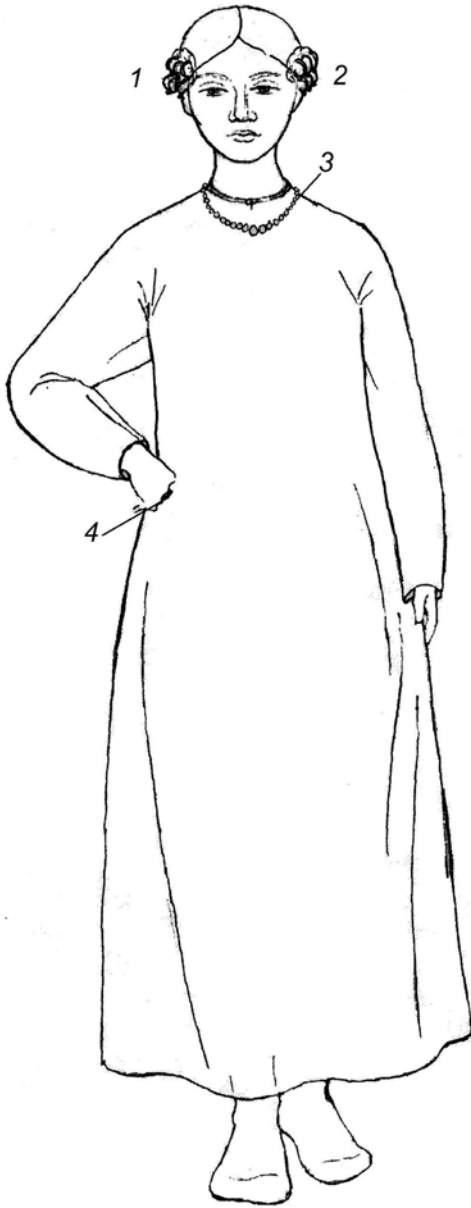


FIGURE 36 *Berezovetskii.*
Barrow N° 94.
 1, 2—small diameter temporal rings
 with S-shaped ends (7—on the right,
 6—on the left);
 3—necklace from big and small golden-
 glass beads and 1 mottled bead
 4—lamellar finger ring.

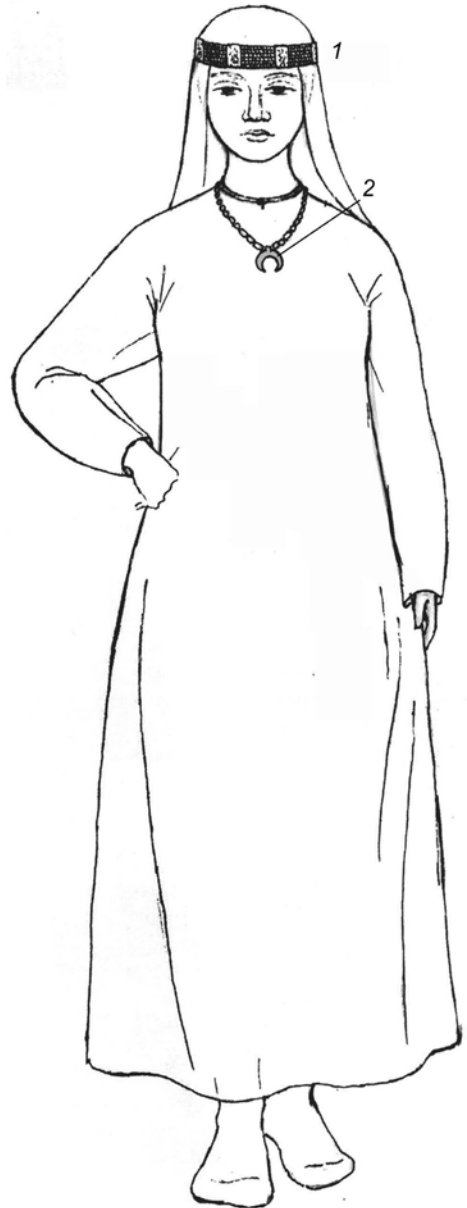


FIGURE 37 *Berezovetskii.*
Barrow N° 102.
 1—diadem from spirals and plates;
 2—necklace from cornelian, mottled,
 lemon-shaped, mosaic beads, and
 silver crescent pendant.

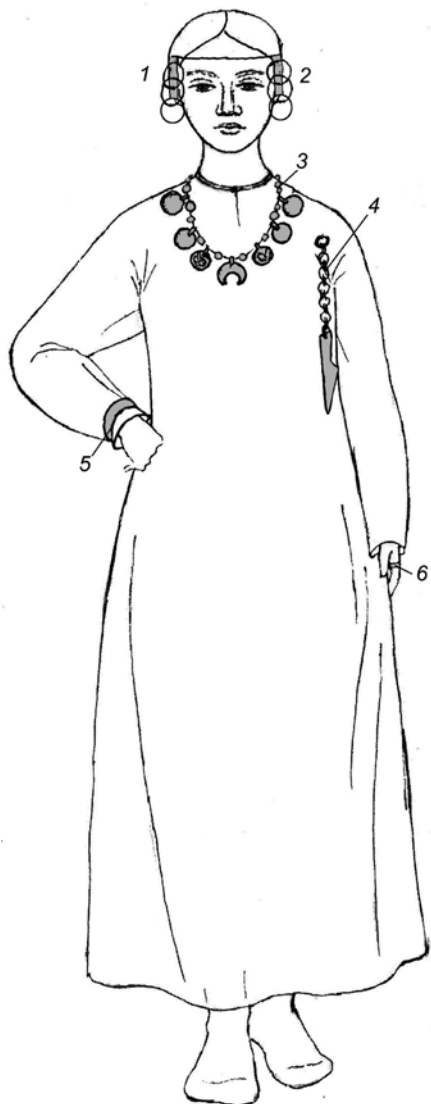


FIGURE 38 *Berezovetskii.*
Barrow № 124.
1, 2—on 3 bracelet-sized temporal rings with the tied ends;
3—necklace from golden-glass, silver granulated beads, silver crescent pendant, 5 round lamellar pendants with solar ornament and 2 cast with animal, in Borre style;
4—chain with knife;
5—silver lamellar bracelet;
6—twisted finger ring. Cloth from woolen textile, the edge of sleeves were covered with a woolen braid.

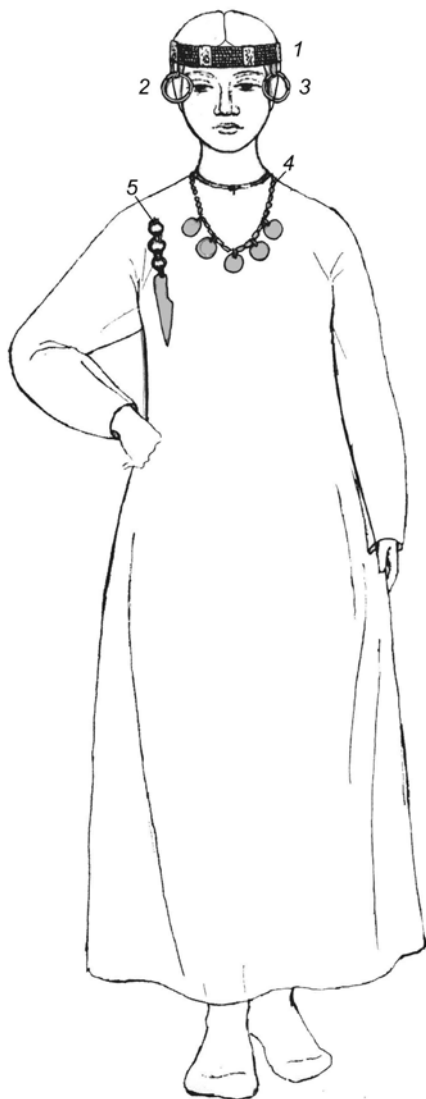


FIGURE 39 *Berezovetskii.*
Barrow № 132.
1—diadem from spirals and plates;
2, 3—on 1 bracelet-sized temporal rings with the tied ends;
4—necklace from cornelian, blue with white rhombic, golden-glass beads and 5 round pendants;
5—iron chain with knife; on the belt or on the shoulder.



FIGURE 40 *Berezovetskii.*
Barrow № 43. Girl 8–10 years.
 1, 2—small diameter temporal rings;
 3—twisted bronze neck-ring with iron ring;
 4—iron neck-ring, twisted with bronze wire;
 5—necklace from 8 rows of beads, amber and glass beads.
 6—bronze twisted bracelet;
 7—2 *палец* finger rings.



FIGURE 41 *Berezovetskii.*
Barrow № 97. Girl 6–7 years.
 1, 2—bracelet-sized temporal rings;
 3—iron neck-ring, twisted with bronze wire;
 4—necklace from blue, mottled glass, cornelian beads;
 5—twisted bracelet;
 6—knife.

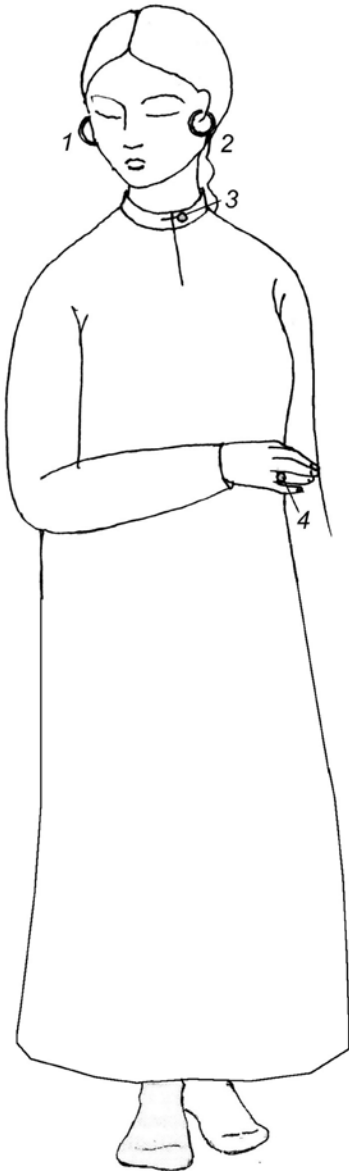


FIGURE 42 *Besedy-2.*
Barrow N° 5, burial 3.
 1, 2—bronze temporal rings
 of average diameter; at the
 earrings;
 3—clay bead-button;
 4—cast with imitation of
 twisting finger ring.



FIGURE 43 *Blagoveschen'e.*
Barrow N° 3.
 1, 2—bracelet-sized temporal rings with
 two tied ends;
 3—necklace from golden-glass beads
 and 13 pendants (1 round openwork with
 cross and crescent and 12 round cast with
 the image of a bird of prey, in Borre style);
 4—bronze rod bracelet;
 5, 6—bronze finger rings (twisted and
 rod smooth).



FIGURE 44 *Blagoveschen'e*.
 Barrow № 5, burial 2.
 1, 2—on 1 and 3 bracelet type temporal
 rings with rhombic plates;
 3—metal tubules from sewn on the
 cloth;
 4—necklace from golden-glass beads,
 schist bead and 10 pendants with the
 image of a bird of prey, in Borre style;
 5, 6—bronze rod bracelets;
 7—bronze rod finger ring.

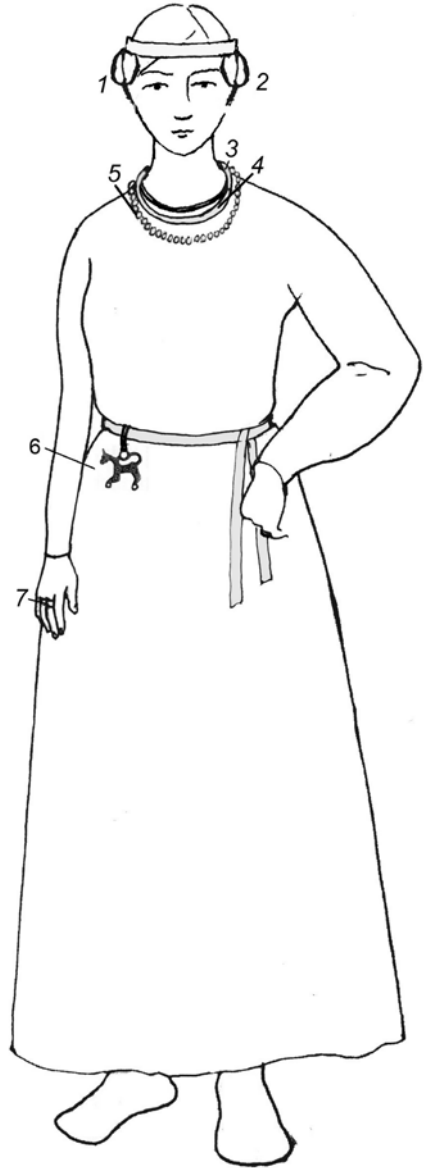


FIGURE 45 *Bol'shaia Kosha*.
 Barrow № 8.
 1, 2—on 1 shield-like temporal
 rings with rhomboid flaps;
 3—bronze neck-ring;
 4—necklace from 49 golden-
 glass beads;
 5—zoomorphic chiming
 pendant, on the belt;
 6—bronze lamellar bracelet;
 7—2 ribbed finger rings.

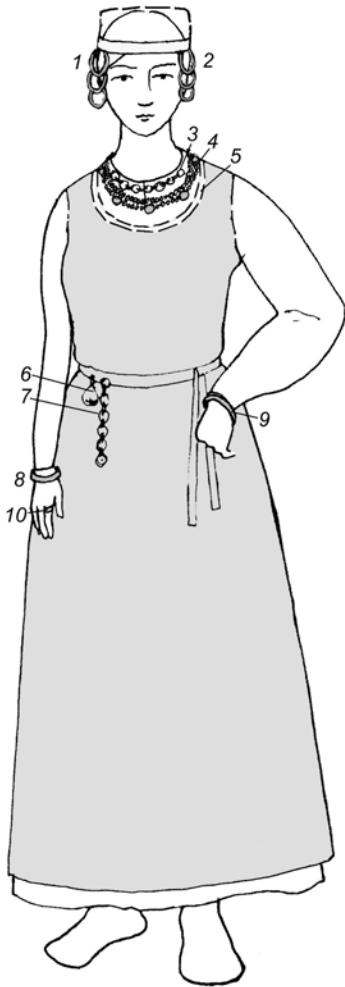


FIGURE 46 *Bol'shaia Kosha.*
Barrow № 14, burial 3.
 1, 2—on 3 bracelet-sized temporal rings with two tied ends; fragments of leather of headdress; headdress was decorated by bronze plates;
 3—bronze chain;
 4—necklace from 2 rows of blue beads; among them—large spherical yellow beads;
 5—traces of bronze decorated the top of cloth;
 6—bell;
 7—chain on the belt; the belt was decorated by the bronze plaques;
 8, 9—rod and lamellar bracelets;
 10—ribbed finger ring.

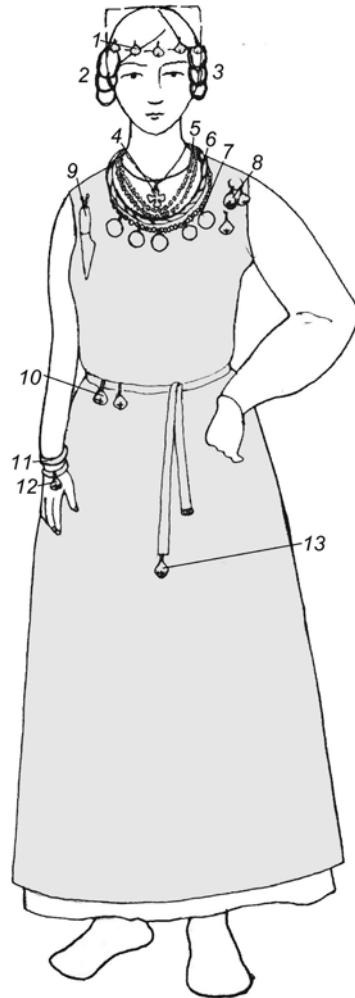


FIGURE 47 *Bol'shaia Kosha.*
Barrow № 21, burial 1.
 1—headdress from birchbark, with bells;
 2, 3—on 3 bracelet-sized temporal rings with two tied ends;
 4—cross;
 5—2 rows of beads;
 6—bronze twisted neck-ring;
 7—necklace from cornelian, mottled, glass blue and golden-glass beads and round pendants;
 8—bronze bell on the ring;
 9—knife;
 10, 13—bell on the belt;
 11, 12—2 rod bracelets; one—with the bell

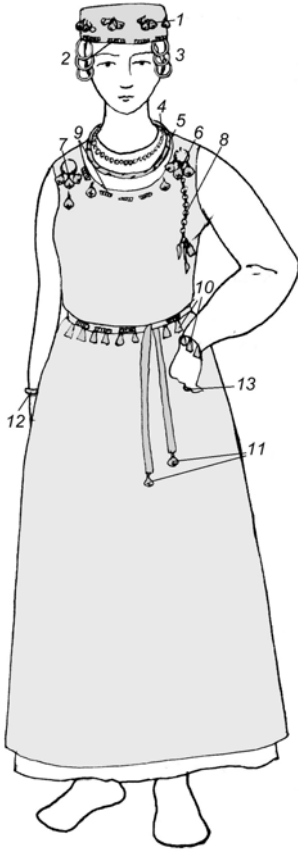


FIGURE 48 *Bol'shaia Kosha*.
Barrow N^o 21, burial 3.
1—headress from birchbark with bells and spirals;
2, 3—on 3 bracelet-sized temporal rings with two tied ends;
4—necklace from mottled, cornelian, silver-glass, golden-glass beads;
5—iron neck-ring;
6, 7—pair bunches of bells on the shoulders;
8—chain with miniature spoon, animals bones and teef;
9—spirals and bells from the top of cloth;
10—trapezoidal pendants and spirals on the belt and edges of sleeves;
11—bells on the belt;
12—lamellar bracelet;
13—finger ring with rose scute.

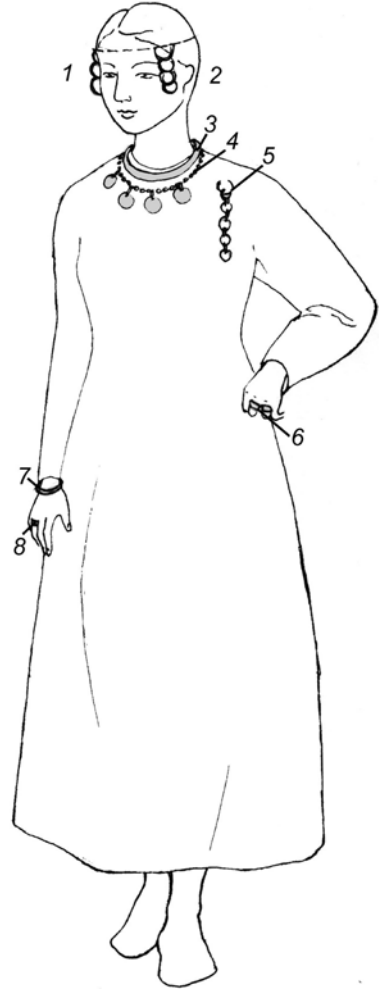


FIGURE 49 *Dudenevo*.
Barrow N^o 2, burial 2.
1, 2—on 3 small diameter temporal rings at each side;
3—neck-ring twisted from 6 wires;
4—necklace from cornelian, golden-glass, blue, mottled beads and 4 round pendants (bracteats);
5—bronze chain, suspended on the iron ring;
6, 8—lamellar finger rings;
7—bracelet.

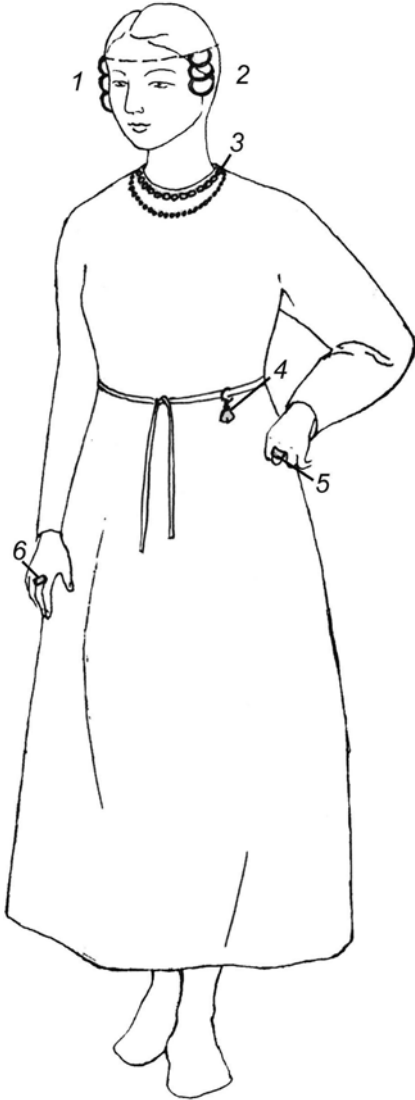


FIGURE 50 *Dudenevo.*
Barrow N° 17.
 1, 2—3 bracelet-sized and 3 average diameter temporal rings with closed ends;
 3—necklace from golden-glass beads;
 4—bell on the belt;
 5, 6—lamellar finger rings.

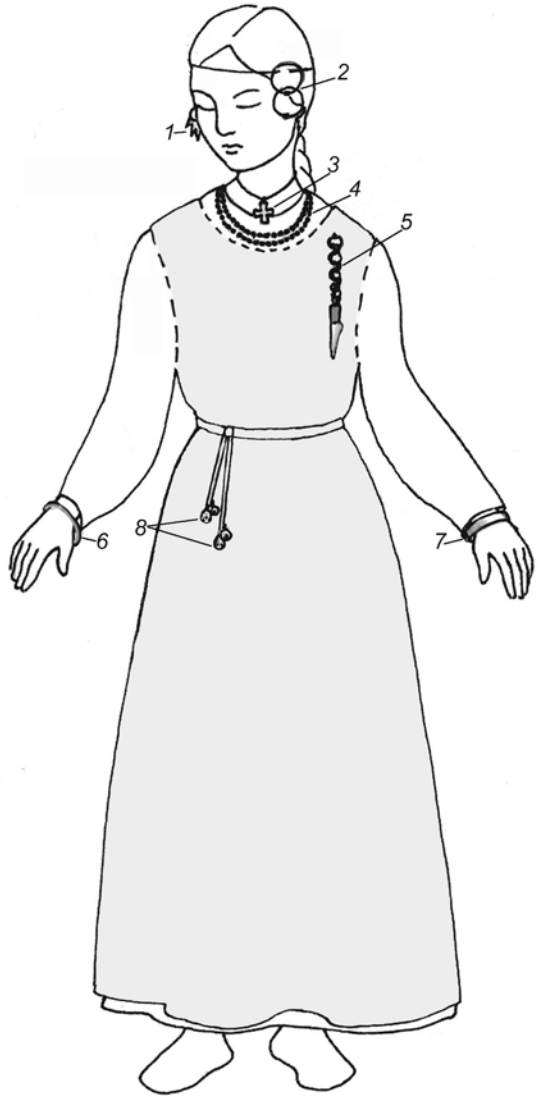


FIGURE 51 *Glinniki.*
Barrow N° 12.
 1—radial ring;
 2—2 bracelet-sized temporal rings with 1 tied end;
 3—cross in the center of the neck ornaments; probably, separate from beads;
 4—necklace from glass beads (123);
 5—bronze chain with knife;
 6—wire bracelet;
 7—lamellar bracelet;
 8—bells on the belt.

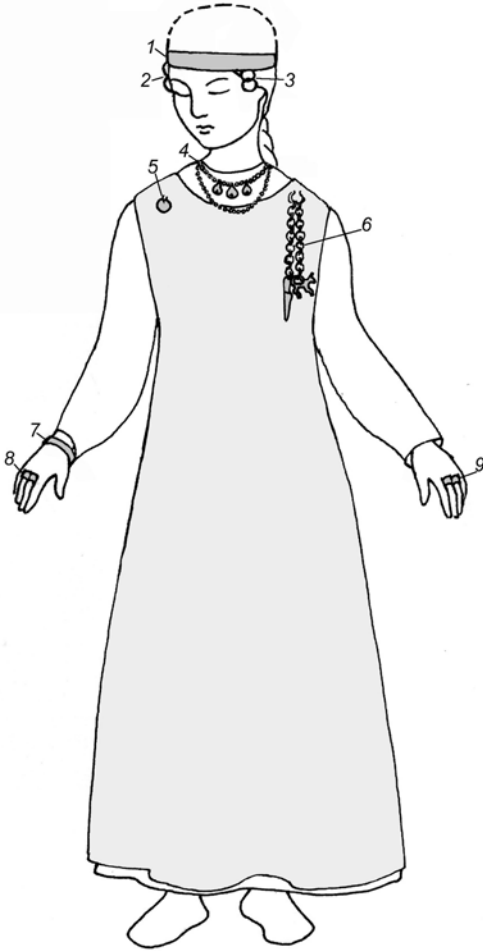


FIGURE 52 *Glinniki*.
Barrow N^o 13.
1—lamellar diadem 3,75 cm wide; on the forehead part of headdress;
2,3—on 2 small diameter temporal rings at each side;
4—necklace from mottled, lemon-shaped beads, small glass beads, 3 bells;
5—coin-pendant;
6—chain with knife and zoomorphic pendant of Smolensk type;
7—bracelet; 8,
9—3 lamellar finger rings on the right hand and 3 lamellar finger rings—on the left.

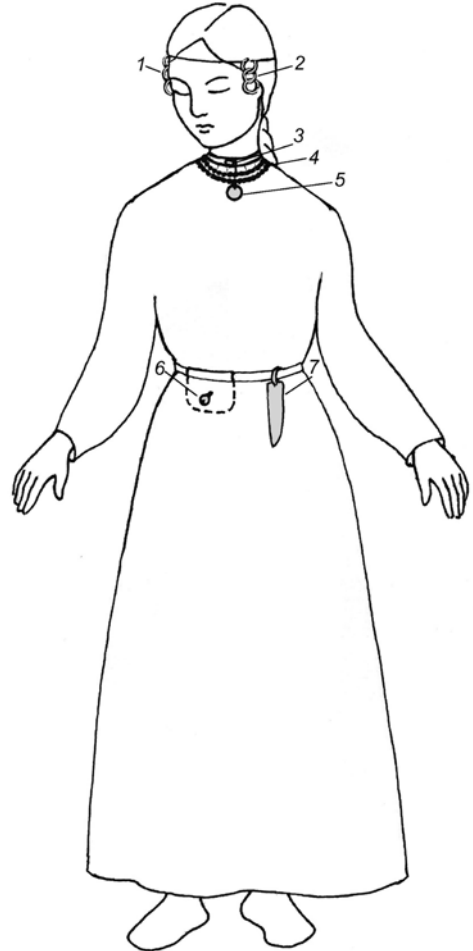


FIGURE 53 *Glinniki*.
Barrow N^o 14.
1, 2—on 3 small diameter temporal rings; probably, passed into each other;
3—cornelian bead-button;
4, 5—necklace from glass beads and pendant-dirhem;
6—bell on the belt;
7—knife.

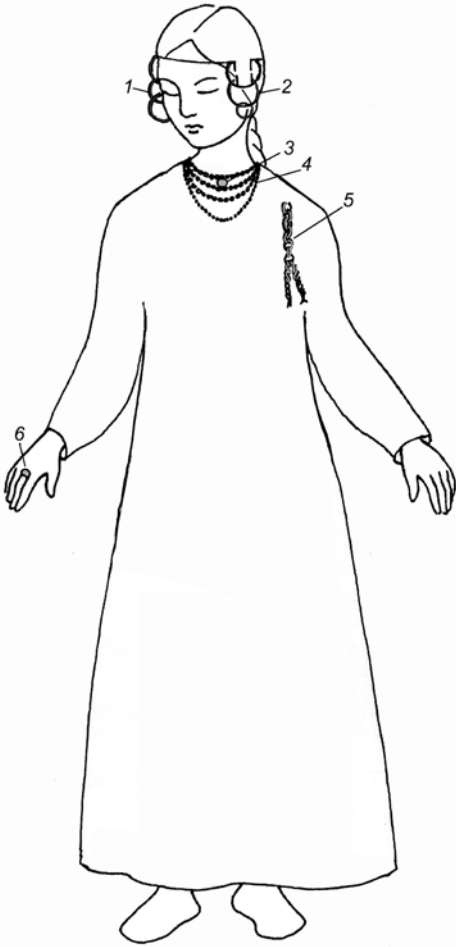


FIGURE 54 *Glinniki.*
 Barrow № 16.
 1—3 bracelet-sized temporal rings
 with 1 tied end;
 2—2 bracelet-sized temporal rings with
 closed ends and 1 small diameter ring;
 3—denarius-pendant;
 4—necklace from cornelian, golden-
 glass, glass blue, white beads;
 5—chain with suspended twisted wire;
 6—finger ring.

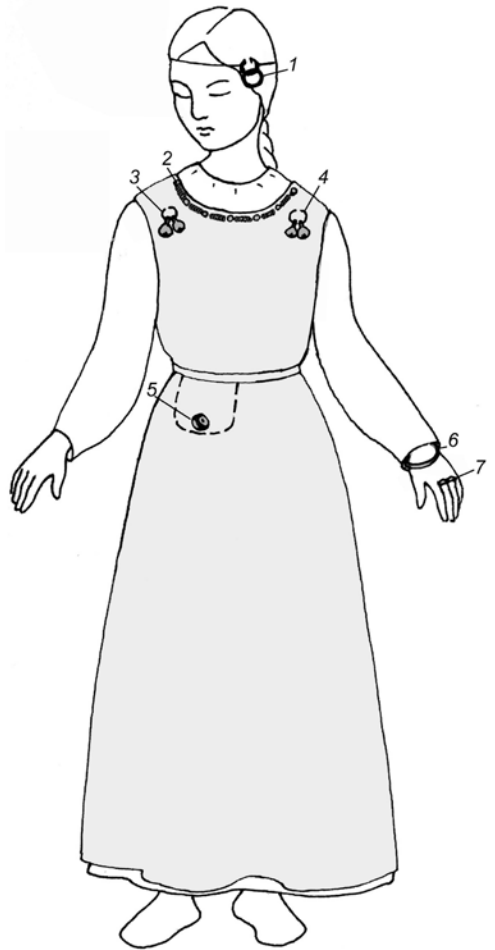


FIGURE 55 *Glinniki.*
 Barrow № 27, burial 2.
 1—2 small diameter temporal
 rings;
 2—necklace from golden-glass
 beads and bronze spirals;
 probably, sewn on the cloth;
 3, 4—2 pair bells on the shoulders.
 5—whorl in the bag on the belt;
 6—bracelet; 7—2 finger rings.

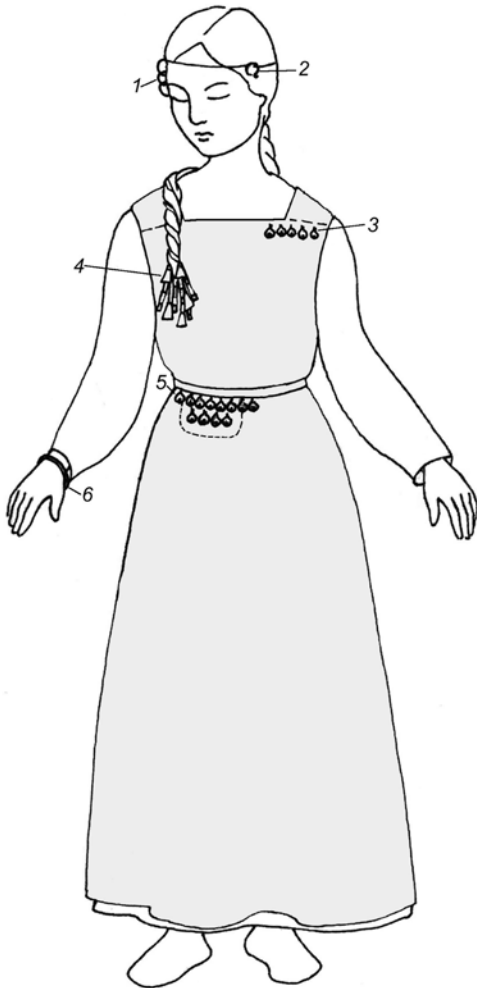


FIGURE 56 *Glinniki*.
Barrow N° 27, burial 2.
1—3 temporal rings of average diameter;
2—small diameter turned-on temporal
ring;
3—5 bells suspended in row on the right
shoulder.
4—trapezoidal pendants and fragments
of threads from the braid ornament;
5—bells (12), suspended on the belt on
the leather cords in 2 rows; probably;
6—bracelet.

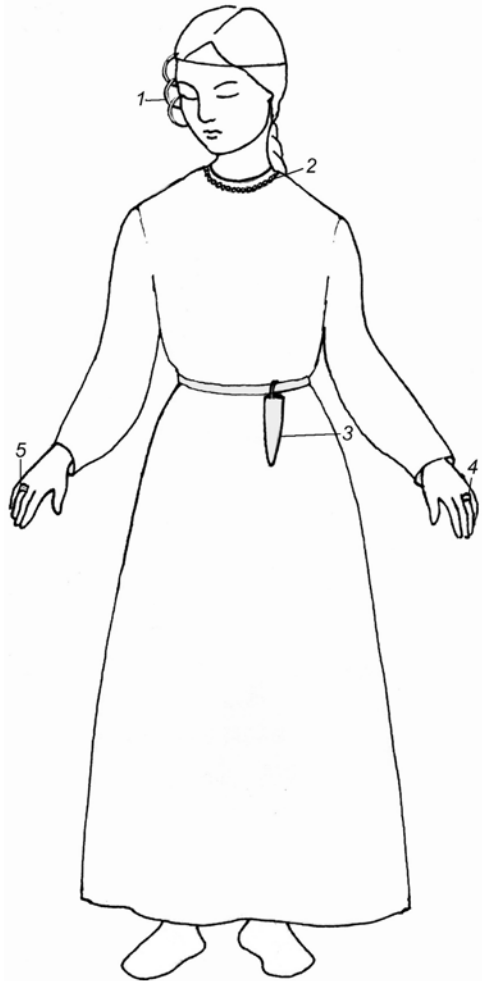


FIGURE 57 *Glinniki*.
Barrow N° 42.
1—3 bracelet-sized temporal rings with
tied ends;
2—necklace from blue and red beads;
3—knife;
4, 5—finger rings.

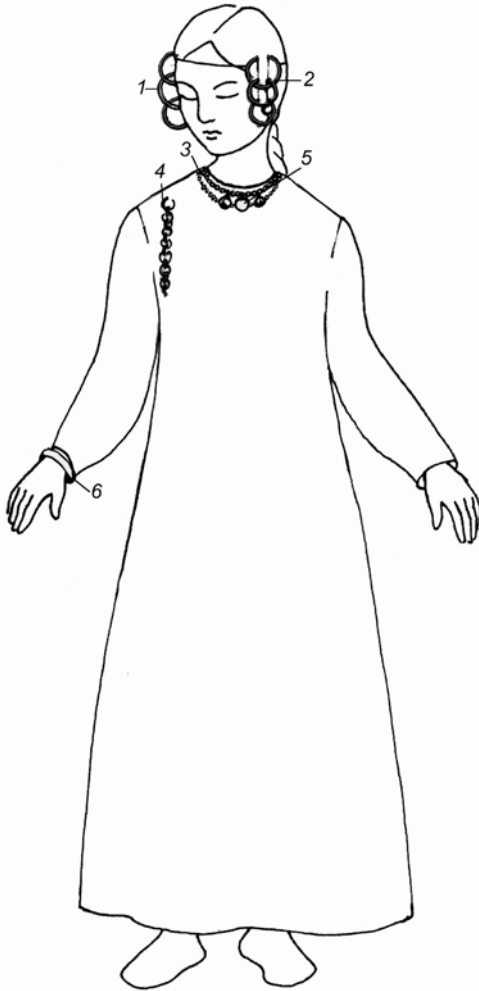


FIGURE 58 *Glinniki*.
 Barrow № 43.
 1—3 bracelet-sized temporal rings;
 2—3 bracelet-sized and 1 small diameter
 temporal ring;
 3—necklace from golden-glass beads
 and 2 animal teef;
 4—chain;
 5—coin-pendant;
 6—lamellar bracelet.

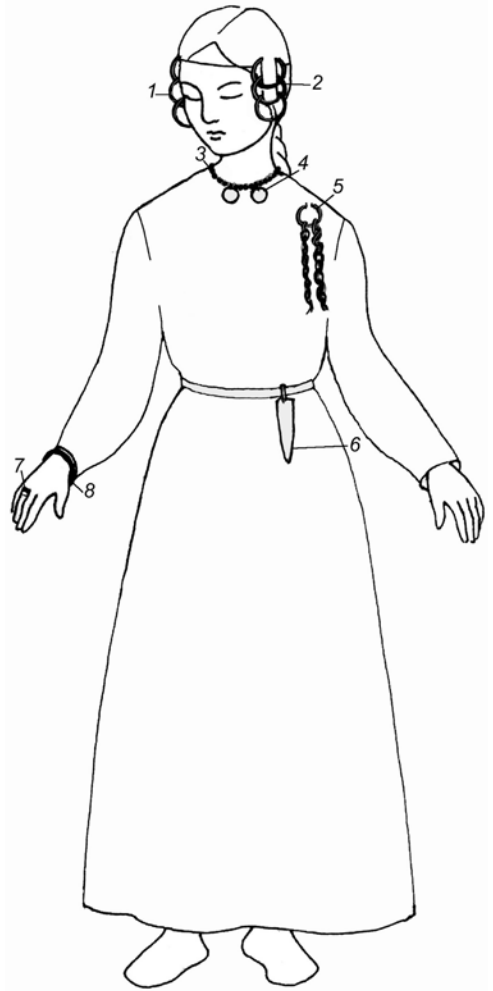


FIGURE 59 *Glinniki*.
 Barrow № 49.
 1, 2—on 3 bracelet-sized temporal rings;
 3, 4—necklace from golden-glass beads,
 silver smooth beads and 2 coins-pen-
 dants;
 5—2 chains on the ring;
 6—knife;
 7—finger ring;
 8—bracelet.

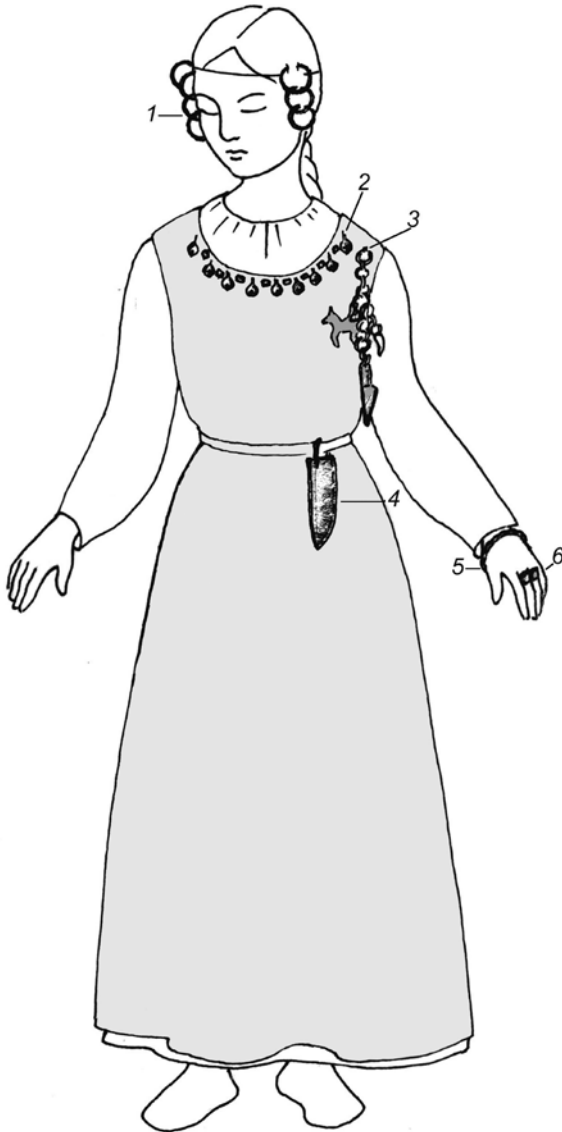


FIGURE 60 *Glinniki.*
Barrow N° 65, burial 2.
 1—1 small diameter and 4 bracelet-sized temporal rings on the right; 3 bracelet-sized temporal rings on the left;
 2—bells (10) and golden-glass beads (18);
 3—chain with knife, Smolensk type pendant and animal tef;
 4—knife;
 5—twisted bracelet;
 6—2 finger rings.

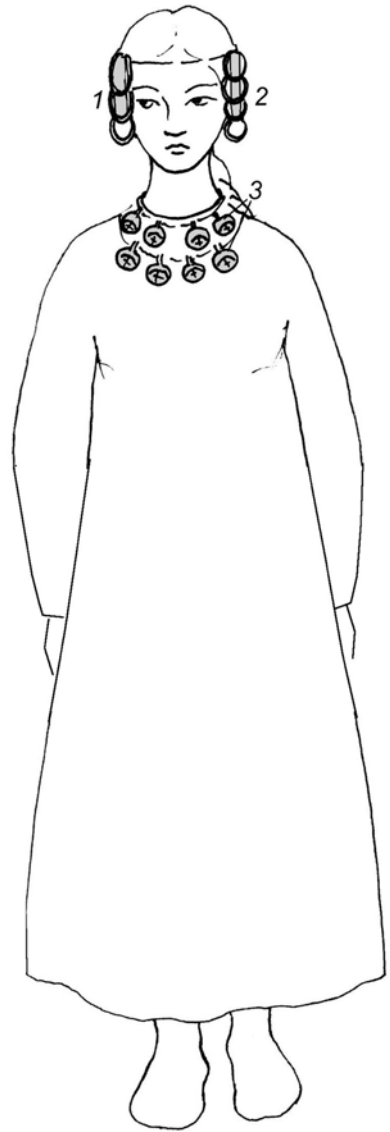


FIGURE 61 *Gorbunovo.*
Barrow N° 3.
 1—3 bracelet-sized temporal rings;
 2—4 bracelet-sized temporal rings; vertically on the band;
 3—necklace from 8 round openwork pendants with cross.

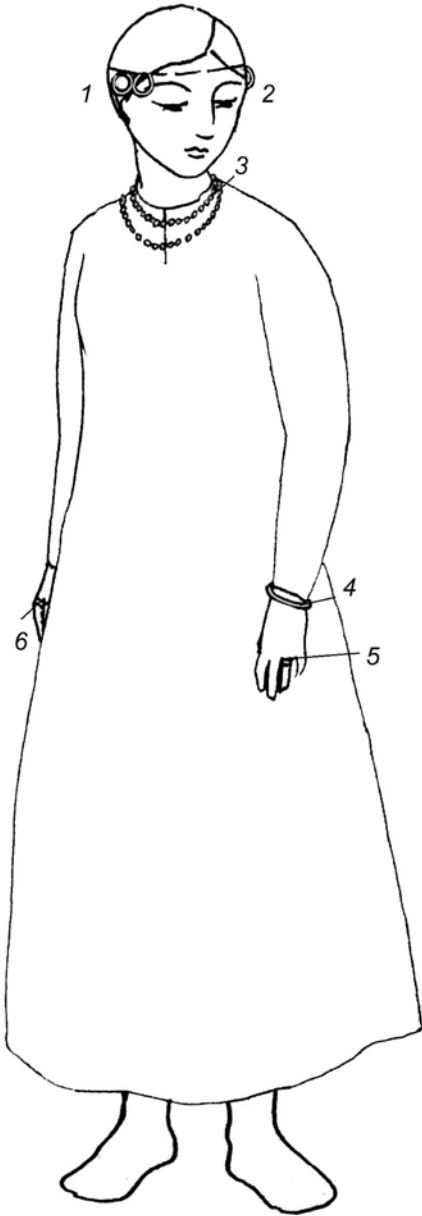


FIGURE 62 *Gorki*.
Barrow N° 3.
 1, 2—small diameter temporal rings;
 3—necklace from 2 rows of blue and orange color beads;
 4—lamellar bracelet;
 5, 6—ribbed finger rings.

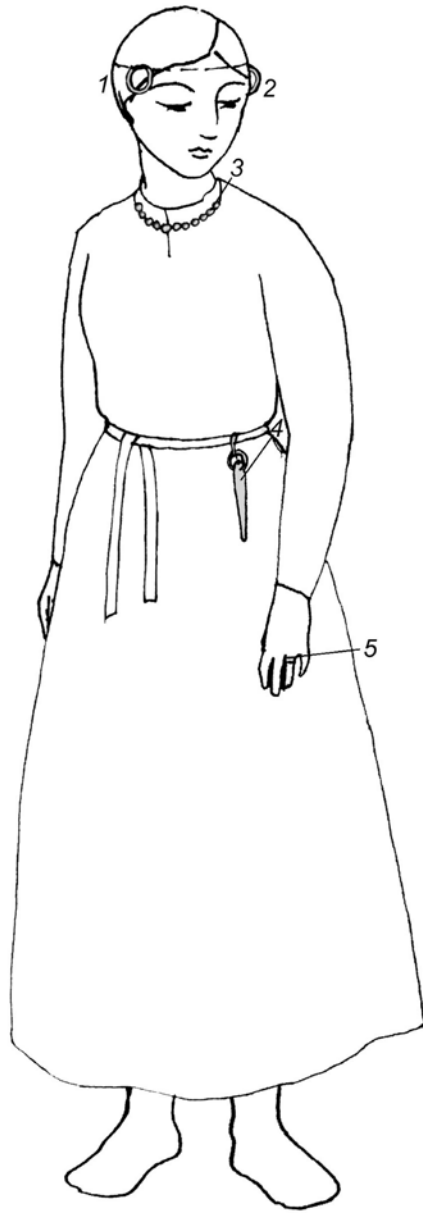


FIGURE 63 *Gorki*.
Barrow N° 5.
 1, 2—temporal rings;
 3—necklace from metal beads;
 4—iron cord;
 5—wire finger ring.



FIGURE 64 *Gostomlia.*
Barrow № 5.
 1, 2—temporal rings;
 3—beads necklace and the
 textile fragment with metal
 threads;
 4—finger ring.

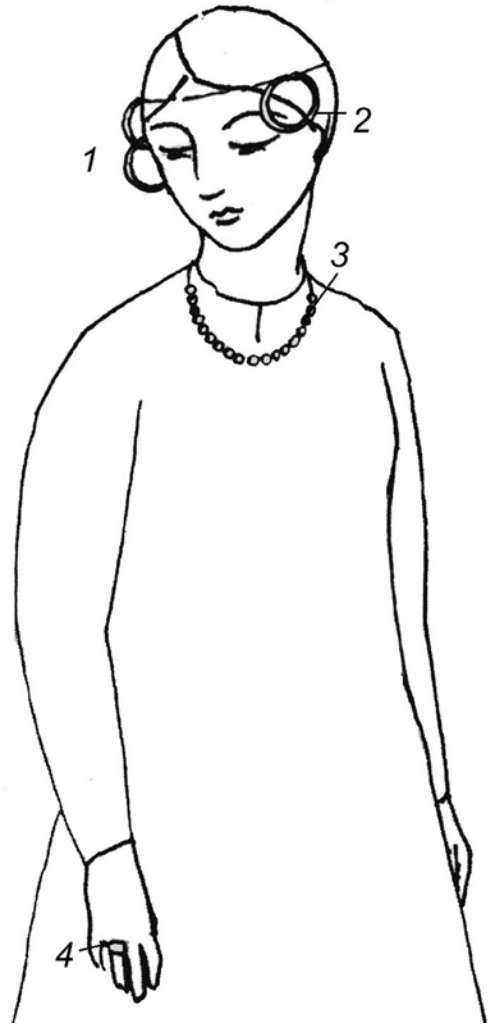


FIGURE 65 *Gultsovo.*
Barrow № 7, burial 2. Woman of 40-45
year.
 1—2 temporal rings of
 average diameter;
 2—bracelet-sized temporal ring
 with two tied ends;
 3—necklace from 20 golden-glass beads;
 4—on the ring finger—2 lamellar finger
 rings with tied ends.



FIGURE 66 *Gultsovo.*
Barrow N^o 7, burial 3.
Girl of 5 year.
 1, 2—2 small diameter temporal
 rings;
 3—golden-glass bead;
 4—2 bells on the neck.

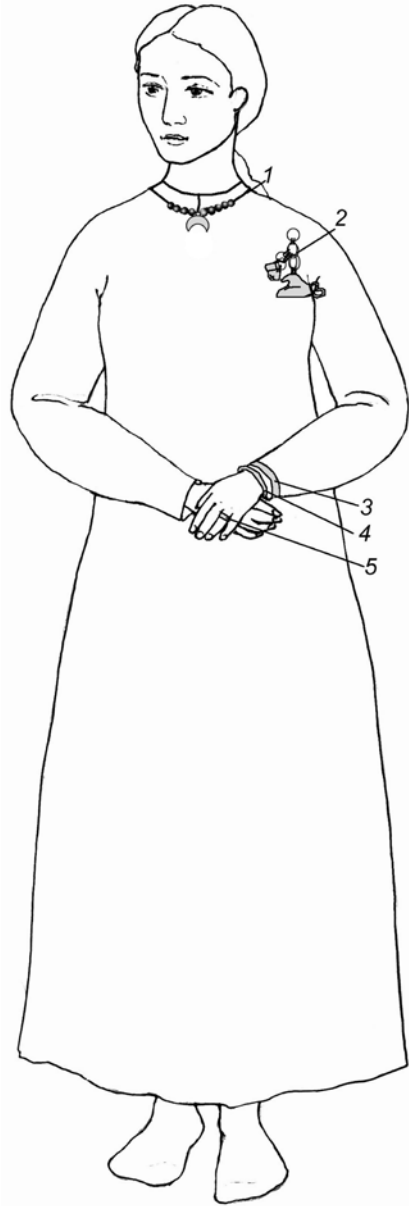


FIGURE 67 *Iagodino.*
Barrow N^o 8.
 1—necklace from blue beads
 and crescent pendant;
 2—pendant in a form of "horse"
 and 2 bells, suspended on the
 chain;
 3—lamellar bracelet;
 4—wire bracelet;
 5—finger ring.



FIGURE 68 *Yagodino*.
Barrow № 10.
1—necklace from 6 plum stone;
2—lamellar pendant in a form of
bird heads;
3—spindle in leather bag on the
belt;
4—finger ring.

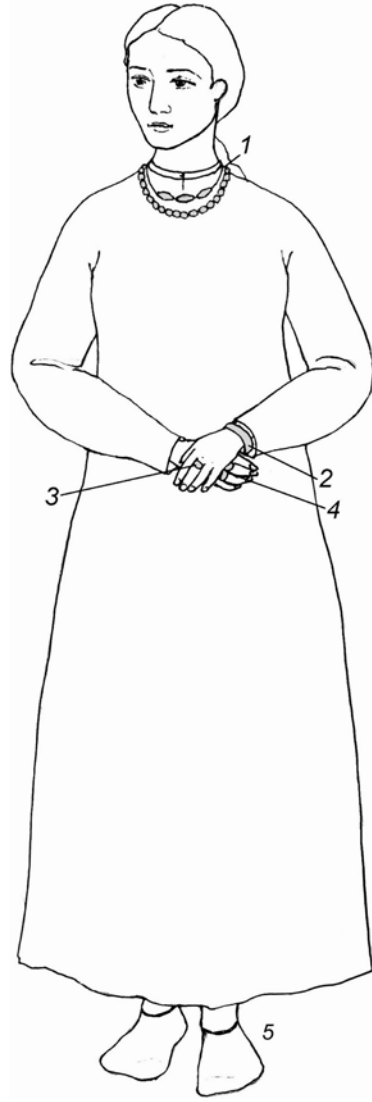


FIGURE 69 *Yagodino*.
Barrow № 12.
1—necklace from 3 rows of
beads: 1—from 3 cornelian
bipyramidal beads; 2 and
3 rows—from golden-glass
beads;
2—bracelet;
3—finger ring;
4—2 finger rings;
5—leather shoes. Finger
rings, probably, sewn on the
belt. The length of the dress
reached the ankles.



FIGURE 70 *Iurkino*.
 Barrow № 2.
 1—temporal ring; 2—3 finger rings
 (including
 2 openwork) on the woolen type at the
 belt; probably, were sewn on the belt;
 3—bronze lamellar turned-on bracelet;
 4—ribbed finger ring.

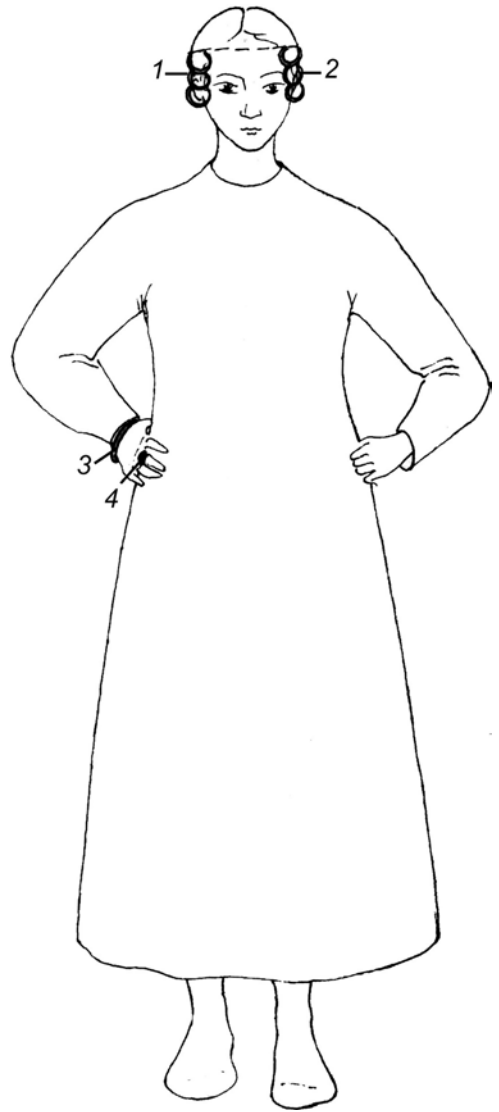


FIGURE 71 *Iurkino*.
 Barrow № 3.
 1, 2—on 3 temporal rings of average
 diameter at each side;
 3—bronze twisted bracelet;
 4—bronze openwork finger ring.

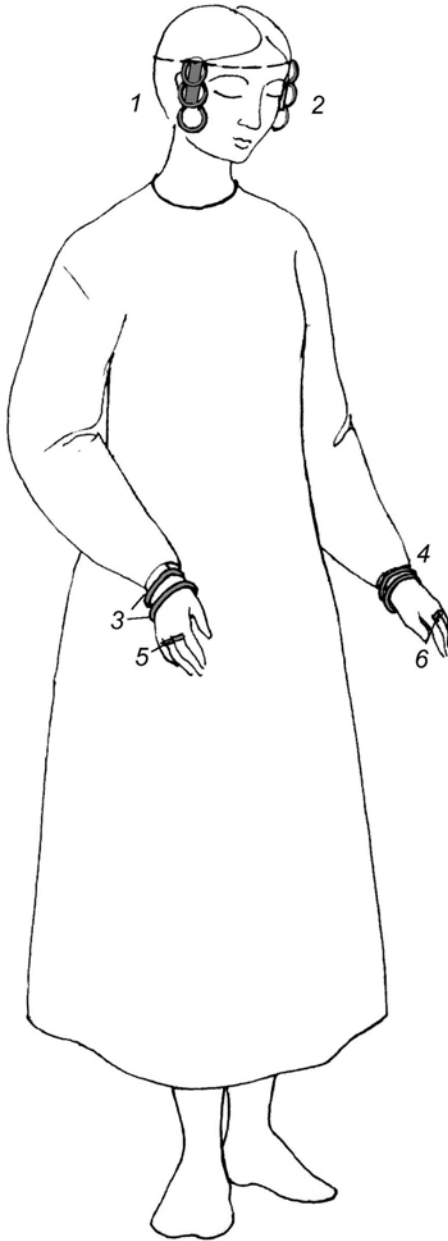


FIGURE 72 *Iuriatino*.
Barrow № 5.
1, 2—on 3 bracelet-sized temporal rings at each side;
3, 4—on 2 bracelets on both hands;
5, 6—3 bronze twisted finger rings on both hands.



FIGURE 73 *Iuriatino*.
Barrow № 11.
1, 2—on 3 bracelet-sized temporal rings at each side;
3, 4—beads—2 cornelian (3) (probably, buttons) and glass (4);
5, 7—on 1 bracelet on both hands;
6—braided finger ring.



FIGURE 74 *Izbrizh'e.*
Barrow N° 3, 1882.
 1—5 golden-glass and 2 white beads;
 2—birchbark bag with 4 bells, ornamented by bronze plate;
 3—lamellar finger ring with tied ends.



FIGURE 75 *Izbrizh'e.*
Barrow N° 4, 1882.
 1, 2—on 3 bracelet-sized temporal rings with tied ends at each side;
 3—necklace from golden-glass, cornelian beads, pendants-bracteat, bells and bronze plates;
 4—knife;
 5—lamellar finger ring.



FIGURE 76 *Izbrizh'e.*
Barrow N^o 19, burial 3. Woman
35–45 years.
1—bracelet-sized turned-on
temporal ring;
2—small diameter temporal
ring with glass bead;
3—headdress, sewn by bronze
spirals;
4—necklace from golden-glass,
blue glass and amber beads.



FIGURE 77 *Izbrizh'e.*
Barrow N^o 20,
burial 2. Woman 40–50 years.
Was buried with a kid.
1—temporal ring of average
diameter;
2—turned-on temporal ring of
average diameter; headdress
from birchbark, probably had a
cylindrical shape and
covered part of the forehead.
3—twisted silver finger ring on
the ring finger.



FIGURE 78 *Izbrizh'e.*
 Barrow N° 42. Woman 60–70
 years.
 1, 2—on 1 bracelet-sized
 temporal ring with 1 tied end
 and on 1 earring with granulated
 beads; the temporal rings were
 fastened at temples, and the
 earrings were in ears;
 3—3 cornealian bipyramidal
 beads located on the left side of
 the cervical vertebral, vertically;
 probably, they were used as the
 buttons.



FIGURE 79 *Izbrizh'e.*
 Barrow N° 43.
 1—2 bracelet-sized temporal
 rings with 1 tied end and 1 small
 diameter turned-on temporal
 ring;
 2—bracelet-sized temporal
 ring with 1 tied end and 2
 temporal rings of average
 diameter with the ends coming
 at each other and with 1
 tied end; 1 small diameter
 temporal ring;
 3—necklace from silver-glass,
 golden-glass and green glass
 beads and pendant-denarius
 (1020–1051);
 4—bronze bell with a cross-
 shaped cut, fastened on the
 belt.



FIGURE 80 *Izbrizh'e*.
 Barrow N^o 47.
 1—2 bracelet-sized temporal rings with 1 tied end;
 2—3 bracelet-sized temporal rings with 1 tied end;
 3—necklace from 2 rows of beads—silver hollow smooth and golden-glass;
 4—bronze wire bracelet with tied ends.
 5—bronze rod finger ring with a thickened middle part on the ring finger of the left hand.



FIGURE 81 *Izbrizh'e*.
 Barrow N^o 58, burial 1.
 Woman 15–20 years.
 1, 2—on 2 bracelet-sized temporal rings with 1 tied end at each side;
 3—necklace from 12 golden-glass beads;
 4—bronze wire bracelet (temporal ring?).



FIGURE 82 *Izbrizh'e.*
Barrow N° 59. Woman
30–35 years.
 1, 2—on 2 temporal rings
 with S-shaped ends at each
 side; headdress from
 birchbark, probably it had
 a cylindrical shape and
 covered a part of the
 forehead;
 3—2 golden-glass beads the
 lower jaw on the left side,
 probably, were used as the
 buttons.



FIGURE 83 *Izbrizh'e.*
Barrow N° 61, burial 2.
Woman 35–45 years.
 1—3 bracelet-sized temporal
 rings with 1 tied end;
 2—2 bracelet-sized temporal
 rings with 1 tied end; headdress
 from birchbark, probably it had
 a cylindrical shape and covered
 a part of the forehead;
 3—necklace from 57 golden-
 glass beads and 8 silver
 round pendants;
 4—knife suspended on the left
 shoulder;
 5—bronze bell bell with a cross-
 shaped cut, suspended on a belt.



FIGURE 84 *Izbrizh'e*.
 Barrow N° 64. Woman 50 years.
 1, 2—on 1 bracelet-sized with 1
 tied end and 1 small diameter
 temporal ring at each side; the
 bracelet-sized temporal rings
 were at temples, the small
 diameter temporal rings were
 in the ears; headdress from
 birchbark covered a part of
 forehead;
 3—necklace from about 10
 silver-glass beads.



FIGURE 85 *Izbrizh'e*.
 Barrow N° 65, burial 2. Woman
 55–60 years.
 1, 2—on 2 bracelet-sized temporal
 rings with 1 tied end at each side;
 3—necklace from 6 cornelian
 bipyramidal and 10 golden-glass
 beads; cornelian beads were in the
 central part of the necklace.



FIGURE 86 *Izbrizh'e*.
 Barrow N^o 67a, burial 2. Woman
 50 years.
 1, 2—on 3 bracelet-sized
 temporal rings (2—with 1 tied
 end, 1—with two tied ends) at
 each side; headdress was
 consisted of the birchbark base
 and cover from wool textile;
 3—necklace from 72 golden-glass,
 cornelian (2) beads and small
 glass white and grey beads (20);
 probably, from 2 rows of beads;
 4—knife, suspended on the
 right shoulder.



FIGURE 87 *Izbrizh'e*.
 Barrow N^o 71. Woman 20–30
 years.
 1–3 bracelet-sized temporal
 rings (2—with 1 tied end, 1—with
 the ends coming at each other) at
 each side; 2–3 bracelet-sized
 temporal rings with 1 tied end;
 3—necklace from 8 silver-glass
 and 3 black mosaic beads;
 4—silver ribbed finger ring.



FIGURE 88 *Izbrizh'e*.
 Barrow N° 82, burial 1. Woman
 35–45 years.
 1, 2—on 2 bracelet-sized temporal
 rings with 1 tied end;
 3—necklace from 3 golden-glass
 and 6 cornelian beads;
 4—rod neck-ring
 with 1 tied end;
 5—temporal ring with 3 hollow
 metal beads, suspended on the
 right shoulder.



FIGURE 89 *Izbrizh'e*.
 Barrow N° 84.
 Woman 50–60 years.
 1, 2—on 1 bracelet-sized and 1
 small diameter with 3 nodular
 beads at each side; bracelet
 type were at temples, small
 diameter—in ears;
 3—necklace from beads—silver
 hollow smooth (10), cornelian (5),
 mosaic (1), mottled (1) beads.



FIGURE 90 *Izbrizh'e.*
Barrow № 85. Woman 18–20
years.
1—small diameter turned-on
temporal ring;
2—temporal ring of average
diameter with 1 tied end;
3—beads: 1 amber, 2 blue
bitrapezoidal glass and 2
golden-glass;
4—plumbic beads (about 5) on
the right side; probably, on the
neck cut.



FIGURE 91 *Izbrizh'e.*
Barrow № 88.
1, 2—on 3 bracelet-sized temporal
rings with 1 tied end at each side;
headdress from birchbark and
cover from wool textile;
3—silver neck-ring of «Radimichsky»
type;
4—necklace from golden-glass (80),
cornelian (8), glass red prismatic (2),
faience blue, cristal cube, glass yellow
spherical, bronze cylindrical beads
and chopped glass black, gray, blue,
green—242, white—1053 beads;
probably from 3–5 rows;
5—knife, suspended on the left
shoulder.



FIGURE 92 *Izbrizh'e*.
Barrow № 94.
1, 2—on 3 bracelet-sized temporal rings with 1 tied end; the woolen band;
3—silver braided neck-ring;
4—necklace from 2 rows: on the neck—8 silver hollow beads, 23 golden-glass beads, black chopped beads; below on the breast—the row from 53 golden-glass, 2 silver-glass, 2 amethystine, cornelian, glass red prismatic, mottled, black beads, bell and 6 silver round pendants with solar ornament;
5—silver twisted bracelet;
6—silver braided finger ring on the ring finger of the right hand.



FIGURE 93 *Izbrizh'e*.
Barrow № 105,
burial 3. Woman 30–40 лет.
1, 2—on 3 small diameter temporal rings (1—with 1 tied end, 2—with closed ends) at each side;
3—3 bipyramidal cornelian beads, on the left along the cervical vertebrae; probably, were used as the buttons; under the lower jaw—2 golden-glass beads;
4—silver cast finger ring with imitation of interweaving.



FIGURE 94 *Izbrizh'e*.
 Barrow N^o n6, burial 1. Woman
 45–50 years.
 1—covered headdress,
 embroidered by small
 glass beads;
 2—necklace from golden-glass,
 large glass ribbed beads (2)
 and small colored glass beads;
 3—2 wire finger rings on the
 ring finger of the left hand.

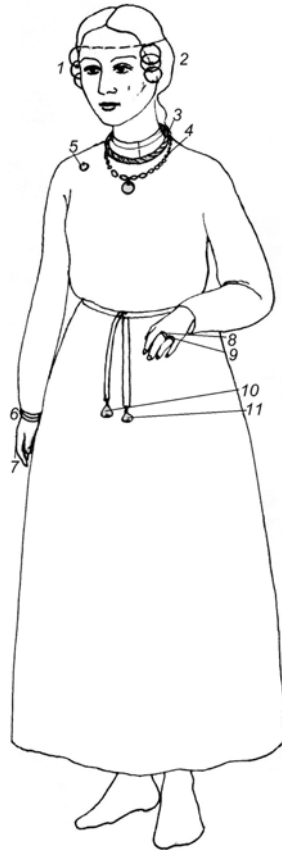


FIGURE 95 *Izbrizh'e*.
 Barrow N^o 123. Woman 25–35 years.
 1, 2—on 3 bracelet-sized
 temporal rings with 1 tied end;
 3—bronze rod neck-ring;
 4—necklace from 46 golden-glass,
 4 cornelian, 2 glass, 1 silver-glass,
 blue glass beads; the pendant-
 dirhem (the
 second half of IX—beginning
 of X century);
 5—wire ring, probably, with the
 unpreserved pendant;
 6—bronze rod bracelet;
 7—2 bronze lamellar finger rings on
 the middle and ring fingers of the
 right hand;
 8, 9—2 similar finger rings
 on the left hand;
 10, 11—2 bronze bells with cross-
 shaped cut; probably, on the belt, or
 in the bag on the belt.



FIGURE 96 *Izbrizh'e.*
Barrow N° 124, burial 2. Woman
30–45 year.
 1, 2—on 2 bracelet-sized temporal
 rings with two tied ends at each
 side;
 3—silver hollow neck-ring with
 lock;
 4—necklace from 8 pendants-
 dirhems, cornelian prismatic,
 cristal bipyramidal
 and silver granulated beads;
 5—silver twisted bracelet with
 two tied ends. The fragment of
 an iron chain and bell was also
 found in the burial. However,
 their attitude to the burial dress
 is doubtful because that the
 position of bones was broken.



FIGURE 97 *Izbrizh'e.*
Barrow N° 134.
 1, 2—on 2 temporal rings of
 average diameter (1—with
 1 tied end, 1—with closed ends)
 at each side;
 3—necklace from 29 golden-
 glass, 2 red prismatic glass,
 3 mottled beads and chopped
 blue and gray beads (27);
 4—small ring with golden-
 glass bead and iron chain with
 knife, on the right shoulder.
 5—silk bag on the wooden
 base, with 2 bronze bells with
 cross-shaped cut;
 6—bronze lamellar bracelet
 with narrowed ends;
 7—bronze rod bracelet.



FIGURE 98 *Izbrizh'e.*
Barrow N° 139.
 1—small diameter temporal ring with closed ends;
 2—small diameter temporal ring with turned-on ends;
 3—4 silver hollow beads; probably, buttons;
 4—bronze finger ring with square scute and oval insert on the ring finger of the left hand;
 5—bronze rod finger ring with a thickened middle part.



FIGURE 99 *Izbrizh'e.*
Barrow N° 81. Girl 6–8 years.
 1, 2—on 3 small diameter temporal rings, passed into each other at temples;
 3—necklace from small red beads and yellow bitrapezoidal beads.

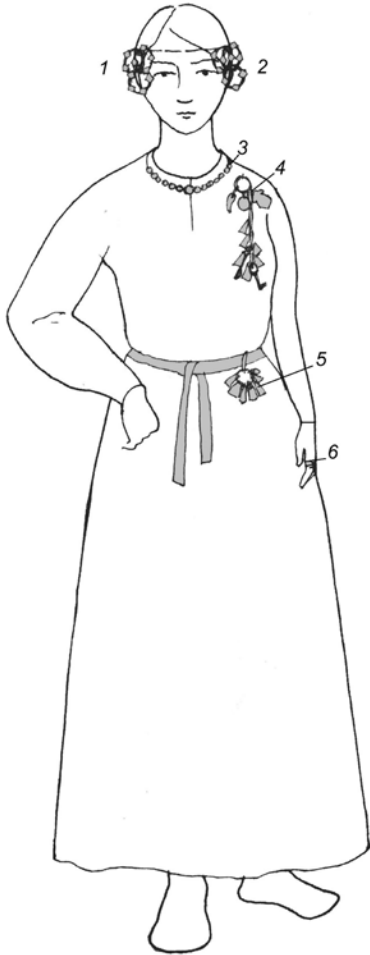


FIGURE 100 *Khilovo.*
Barrow № 3.
1, 2—on 3 temporal rings with rhomboid flaps at each side; probably, rings were passed into each other;
3—necklace from golden-glass (10) and cristal beads;
4—composite pendant from canine of animal, round and trapezoidal pendant with the «sign of Rurick dynasty»; 6 trapezoidal pendants on the leather laces, miniature pendant-spoon and pendant-key, plum stone;
5—pendant included 3 bells, 3 trapezoidal pendants, plum stone;
6—finger ring.



FIGURE 101 *Khilovo.*
Barrow № 19.
1—temporal ring with rhomboid flaps;
2—3 bracelet-sized temporal rings;
3—necklace from golden-glass beads (80); probably, included two rows;
4—fibula;
5—composite pendant, included trapezoidal pendant with «sign of Rurick dynasty» and chain with knife.

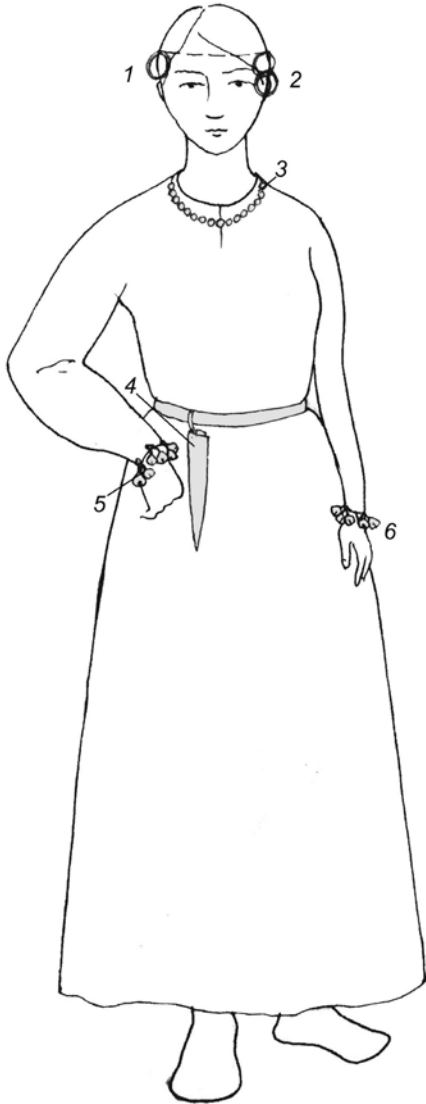


FIGURE 102 *Khilovo.*
Barrow N° 20.
 1, 2—3 bracelet-sized temporal
 rings;
 3—necklace from 15 silver-glass
 beads;
 4—knife;
 5, 6—on 6 bells on the each
 wrist.



FIGURE 103 *Khilovo.*
Barrow N° 23.
 1—3 bracelet-sized temporal
 rings; were passed into each
 other;
 2—spindles in the bag on
 the belt.

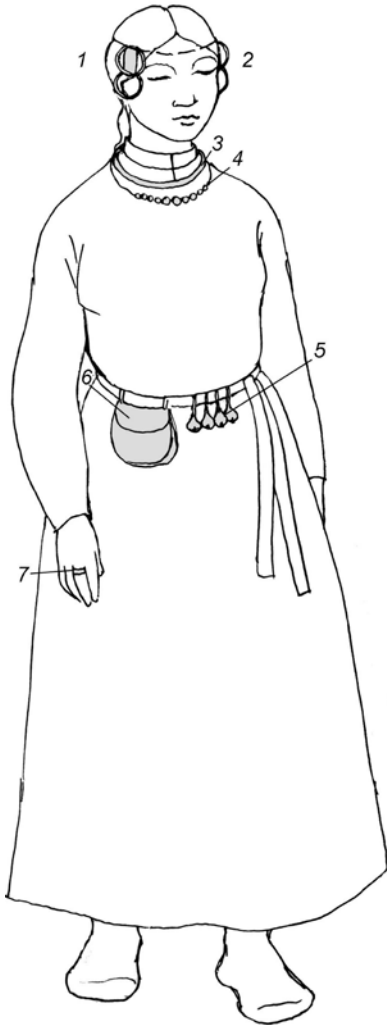


FIGURE 104 *Khvoshnia.*
Barrow № 8.
1, 2—on 2 bracelet-sized
temporal rings at each side;
3—neck-ring;
4—necklace from small
yellow and green glass beads;
5—4 bronze bells with cross-
shaped cut on the belt;
6—spindles in the bag on
the belt;
7—finger ring.



FIGURE 105 *Kidomia-3.*
Barrow № 3.
1, 2—on 1 bracelet-sized temporal
ring with 1 tied end and 1 ring
with 3 filigree beads;
3—necklace from amber, corne-
lian, cristal, glass beads
and crescent pendant;
4—5 pendants-dirhems and
round plate;
5—chain with suspended bone;
6—lyrate buckle;
7—a bag with a spindle on the
belt;
8—knife; its exact place as a
part of a dress isn't known.

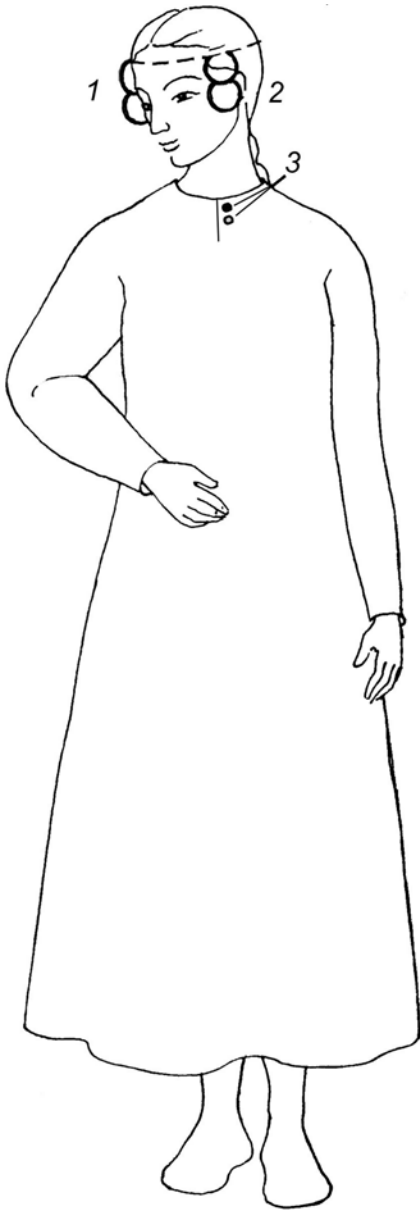


FIGURE 106 *Kozlovo.*
Barrow N° 3.
 1, 2—the fragments of
 bracelet-sized temporal
 rings at temples;
 3—under a chin—a glass
 bead and bronze button.

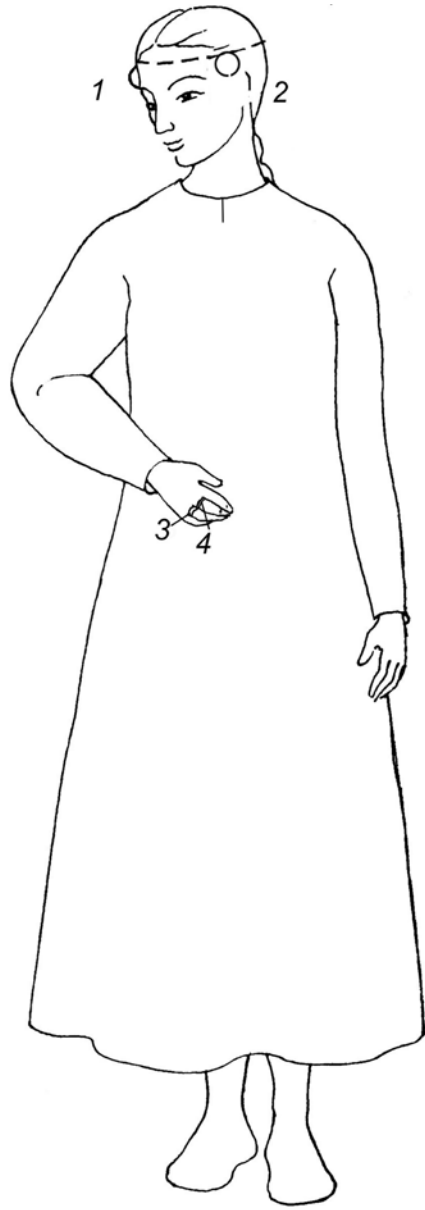


FIGURE 107 *Kozlovo.*
Barrow N° 7.
 1, 2—on 1 small diameter tem-
 poral ring at temples;
 3—lamellar finger ring;
 4—wire finger ring with
 thickened middle.



FIGURE 108 *Malyi Bokhot.*
Barrow N° 11.
 1, 2—on 2 bracelet-sized temporal rings with closed ends at temples;
 3—silver granulated beads-button;
 4—necklace from golden- and silver-glass beads, green glass beads and pendants-coins;
 5, 6—on 2 lamellar finger rings on both hands.



FIGURE 109 *Mozgovo (Babkovo).*
Barrow N° 15, burial 1.
Woman was buried with the kid.
 1—cornelian bipyramidal bead-button on the neck on the left side;
 2—finger ring;
 3—bracelet. Bracelet-sized temporal rings with tied ends were placed as a "burial gift" in the beltzone.

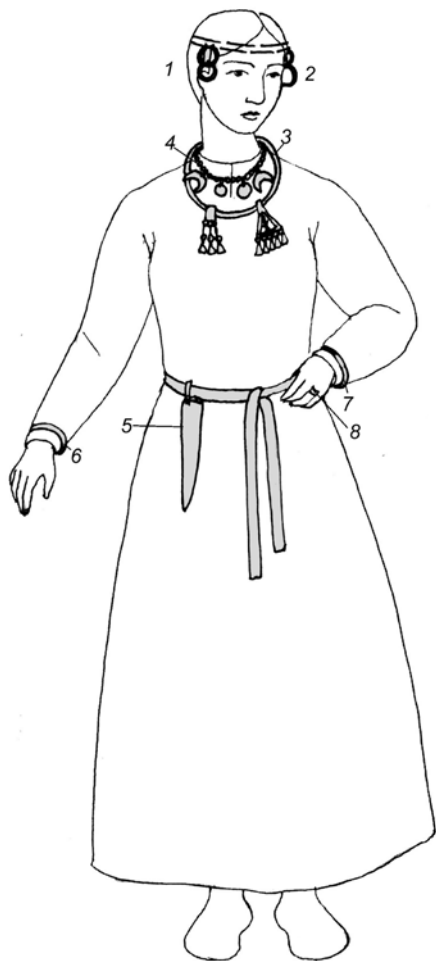


FIGURE 110 *Pekunovo-1.*
Barrow № 10.
1, 2—on 2 bracelet-sized temporal rings (3—with tied ends, 1—turned-on) at temples; temporal rings was fastened by wool band;
3—neck-ring with 2 chiming pendants—triangular wireframe and circular;
4—above the neck-ring it was the necklace from yellow, red, blue glass beads, 2 crescent pendants, round pendant and pendant-dirhem;
5—knife;
6—iron bracelet;
7—bronze lamellar bracelet;
8—bronze lamellar finger ring.



FIGURE 111 *Pekunovo-2.*
Barrow № 6.
1—temporal ring with 3 metal hollow beads;
2—2 temporal ring with 3 metal hollow beads and 1 small diameter temporal rings;
3—necklace from 2 rows: top—from 5 amethystine, 1 cristal beads and pendant-denarius (1054–1076), lower—71 golden-glass beads;
4—knife in a leather sheath;
5, 6—bronze wire finger rings.
7—birchbark comb in a leather case, suspended on the belt.



FIGURE 112 *Pekunovo-2.*
Barrow N^o 7.
1, 2—on 1 radial and
1 small diameter
temporal ring at each side;
3—iron neck-ring;
4—bronze neck-ring of
«Radimichskii» type;
5—necklace из дѣвѣхъ from
2 rows of golden-glass
beads;
6—on the breast—decoration
of green silk on the lining from
birchbark and woolen plain
weave textile; probably the
remains of the upper edge
of garment;
7—bronze bell with cross-
shaped cut;
8—knife.



FIGURE 113 *Pekunovo-2.*
Barrow N^o 19.
1, 2—on 1 temporal ring
with 3 metal hollow smooth
beads and on 1 small
diameter temporal ring
with turned-on ends;
3—necklace from
2 cornelian, 20 golden-glass,
glass mottled beads
and pendant-denarius;
4—knife, suspended on
the left shoulder.



FIGURE 114 *Pekunovo-2.*
Barrow N^o 23.
 1, 2—on 1 temporal ring with
 3 metal hollow smooth beads;
 3—small diameter ring with
 glass bead;
 4—knife in a leather sheath;
 5, 6—bronze wire finger rings.



FIGURE 115 *Pekunovo-2.*
Barrow N^o 24.
 1—small diameter temporal ring;
 2—2 small diameter temporal rings;
 3—necklace from 18 golden-glass
 and 10 glass beads and cross, cut
 from a sheet of silver; probably,
 consist of 2 rows;
 4—knife;
 5, 6—bronze finger rings.

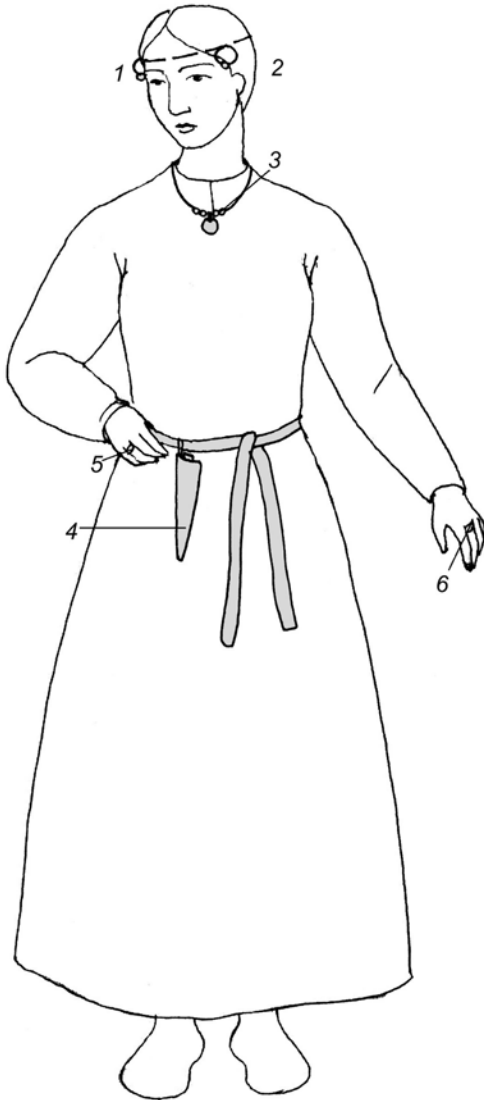


FIGURE 116 *Pekunovo-2.*
Barrow N° 26.
 1, 2—on 1 small diameter temporal
 ring with glass beads at each side;
 3—pendant-denarius and golden-
 glass beads in a breast zone;
 4—knife;
 5, 6—bronze finger rings.



FIGURE 117 *Pekunovo-2.*
Barrow N° 27, burial 2.
 1—1 temporal ring with 3 metal
 hollow smooth beads and small
 diameter temporal rings with
 S-shaped ends;
 2—3 small diameter temporal rings
 (2 with S-shaped ends and 1 with
 closed ends);
 3—necklace from 5 golden-glass,
 2 silver-glass beads and small
 diameter ring;
 4—knife;
 5—bronze finger ring.



FIGURE 118 *Pekunovo-2.*
Barrow N^o 35. Girl.
 1—small diameter temporal ring;
 2—2 small diameter temporal rings;
 3—cover headdress, embroidered by red, blue, green glass beads (about 120 beads);
 4—iron neck-ring;
 5—necklace from glass beads;
 6—2 bronze bracelets—lamellar and wire;
 7—rod bronze bracelet;
 8—bronze finger ring.



FIGURE 119 *Pekunovo-2.*
Barrow N^o 39.
 1—temporal ring with 3 metal hollow smooth beads;
 2—temporal ring with 3 metal hollow smooth beads and small diameter temporal ring with golden-glass bead;
 3—golden-glass beadsuna-button;
 4—knife in a leather sheath;
 5, 6—bronze finger rings.



FIGURE 120 *Pekunovo-2.*
Barrow № 40, burial 2.
 1, 2—on 1 temporal ring with
 3 metal hollow smooth beads
 at each side;
 3—necklace from 5 cornelian
 prismatic, 6 white glass beads
 and pendant-dirhem (914–932);
 4—knife;
 5—bronze wire finger ring.



FIGURE 121 *Pekunovo-2.*
Barrow № 40, burial 3.
 1—small diameter temporal ring
 with granulated beads;
 2—silver heart-shaped plaque;
 3—knife.



FIGURE 122 *Pekunovo-2.*
Barrow № 42.
 1—small diameter temporal ring;
 2—temporal ring with 3 metal hollow smooth beads;
 3—necklace from 2 golden-glass, 2 silver-glass, 2 glass beads;
 4—knife;
 5—2 bronze finger rings on one finger of the right hand;
 6—bronze bracelet.



FIGURE 123 *Pekunovo-2.*
Barrow № 45.
 1, 2—on 1 small diameter temporal ring at each side;
 3—necklace from 3 cristal and 2 glass beads and trefoil pendant;
 4—pendant-dirhem;
 5—iron chain with knife; probably, the knife was on the belt.



FIGURE 124 *Pekunovo-2.*
Barrow N° 65.
 1—1 temporal ring with 3 metal hollow smooth beads and 1 small diameter temporal ring;
 2—2 temporal rings with 3 metal hollow beads (1—with the smooth beads, 1—with granulated beads) and 1 small diameter temporal ring;
 3—necklace from 6 golden-glass beads and round pendant with the image of dragon, in «Scandinavian» style;
 4, 5—bronze finger rings.

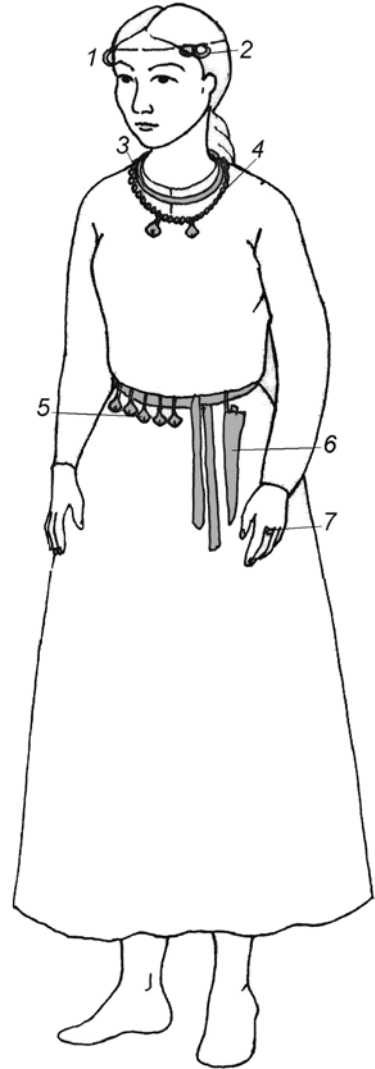


FIGURE 125 *Pleshkovo-1.*
Barrow N° 6.
 1, 2—small diameter temporal rings;
 3—neck-ring;
 4—necklace from beads and bells;
 5—5 bells on the belt;
 6—knife;
 7—finger ring.

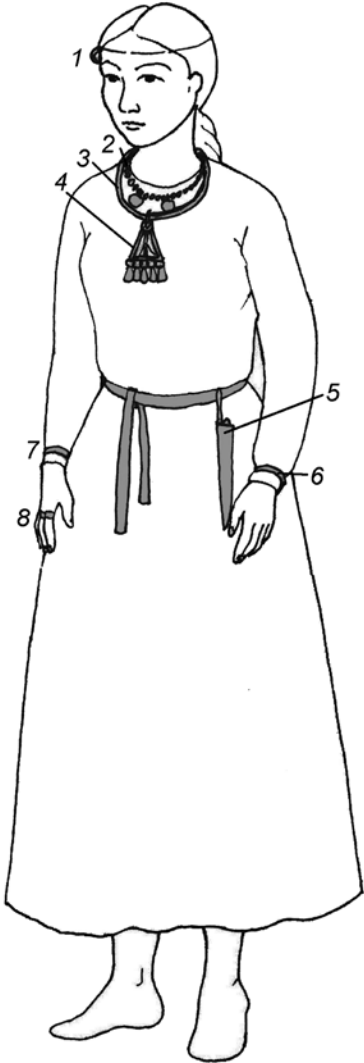


FIGURE 126 *Pleshkovo-1.*
Barrow N° 9, burial 1.
 1—small diameter temporal ring;
 2—necklace from beads and pendants—dirhem and denarius;
 3—twisted neck-ring;
 4—triangular chiming pendant in «Meria» style, suspended on the neck-ring;
 5—knife;
 6, 7—wire bracelets;
 8—lamellar finger rings.

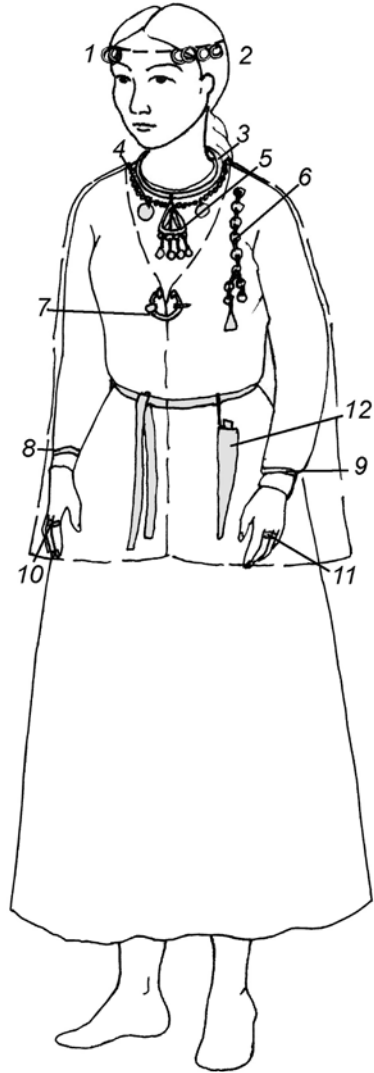


FIGURE 127 *Pleshkovo-1.*
Barrow N° 9, burial 3.
 1, 2—small diameter temporal rings;
 3—wire neck-ring;
 4—necklace from beads and round pendants;
 5—triangular chiming pendant in «Meria» style, suspended on the neck-ring;
 6—bronze chain;
 7—fibula fastened the cut cloth;
 8, 9—lamellar bracelets;
 10, 11—finger rings; 12—knife.

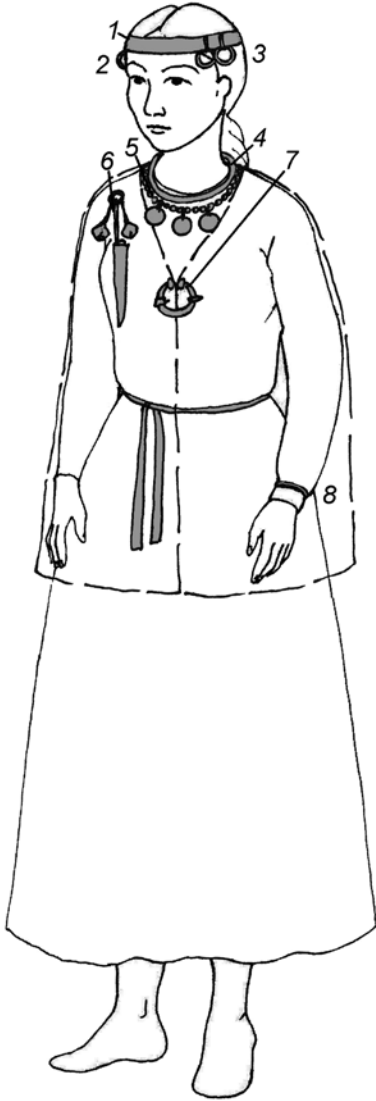


FIGURE 128 *Pleshkovo-1.*
Barrow № 25, burial 1.
 1—diadem;
 2, 3—small diameter
 temporal rings;
 4—neck-ring;
 5—necklace from beads
 and round pendants;
 6—knife and 2 bells,
 suspended on the laces
 on the shoulder;
 7—fibula fastened the
 cut cloth;
 8—bracelet.

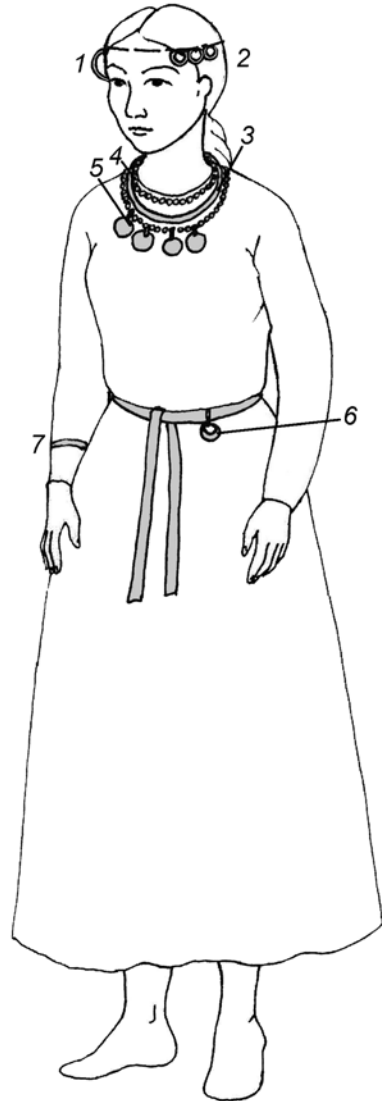


FIGURE 129 *Pleshkovo-1.*
Barrow № 25, burial 2.
 1, 2—small diameter
 temporal rings;
 3—neck-ring;
 4—necklace from beads;
 5—necklace from beads
 and round pendants;
 6—wide-middle finger
 ring, sewn to the belt;
 7—bracelet.

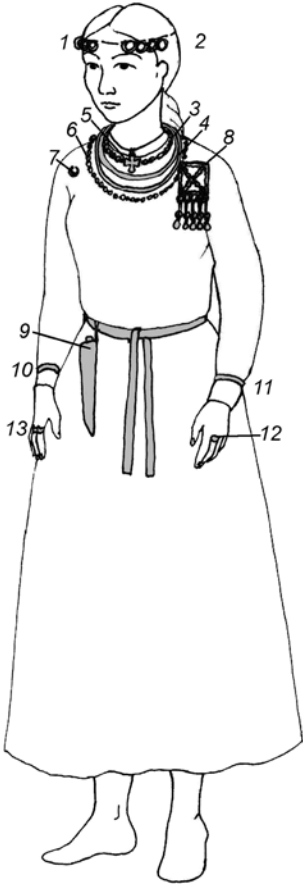


FIGURE 130 *Pleshkovo-1.*
Barrow N° 37.
 1, 2—small diameter temporal rings;
 3, 4—twisted and wire neck-rings; 5—pendant-cross occupied the top position in the complex of neck and breast ornaments;
 6—necklace from 18 large blue beads;
 7—ring, probably, with unpursed pendant;
 8—square pendant in «Meria» style;
 9—knife;
 10, 11—lamellar bracelets (one—with the ends in a form of animal head);
 12, 13—lamellar finger rings.

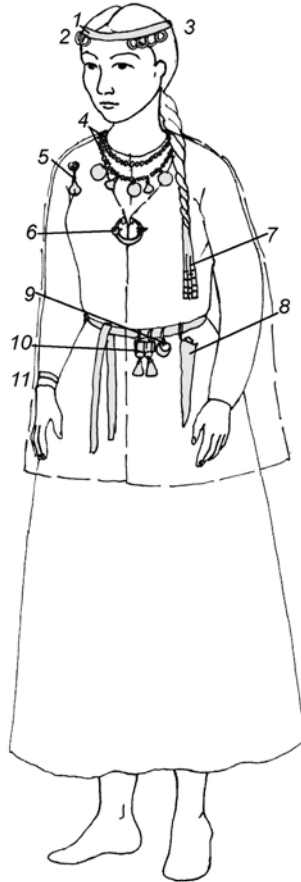


FIGURE 131 *Pleshkovo-1.*
Barrow N° 41, burial 2.
 1—lamellar diadem;
 2, 3—small diameter temporal rings;
 4—necklace from beads, bells and round pendants;
 5—bell;
 6—fibula fastened the cut cloth; 7—the braid ornament—woolen band laces decorated with metal tubules;
 8—knife;
 9—wide-middle finger ring, suspended on the belt;
 10—pendant in a form of finger ring;
 11—bracelet.

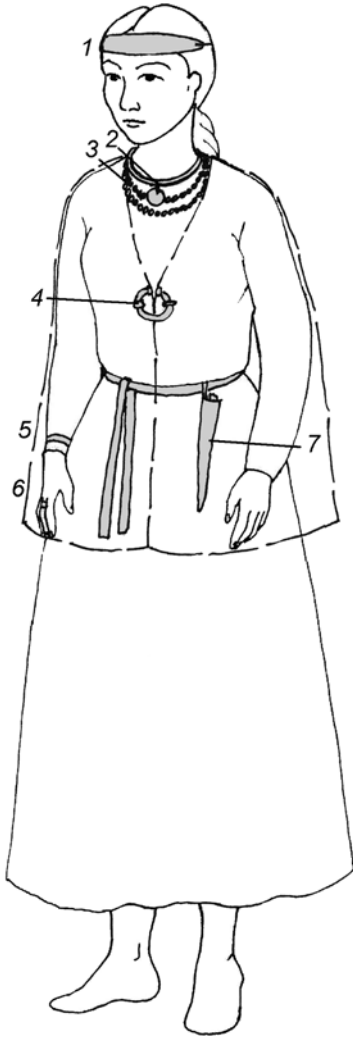


FIGURE 132 *Pleshkovo-1.*
Barrow N° 44.
 1—diadem from silver-plated
 copper plate; tied behind by
 the laces threaded through
 the holes in the diadem;
 2—neck-ring with round
 pendant;
 3—necklace from 2 rows
 of beads;
 4—fibula fastened the cut
 cloth;
 5—bracelet;
 6—finger ring;
 7—knife.

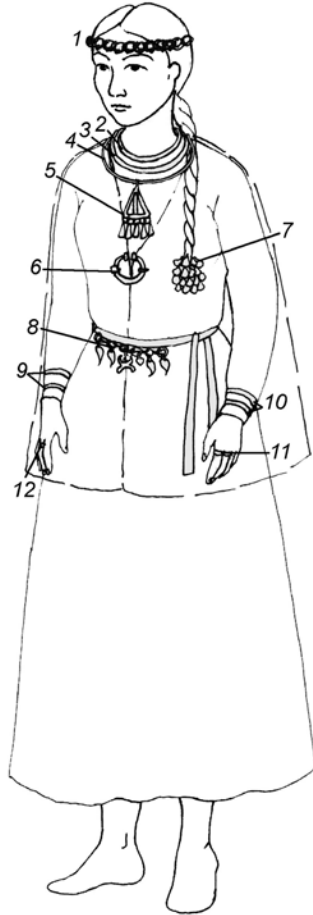


FIGURE 133 *Pleshkovo-1.*
Barrow N° 46.
 1—small diameter
 temporal rings;
 2, 3, 4—iron,
 bronze twisted and wire
 neck-rings;
 5—triangular chiming
 pendant, suspended on the
 neck-ring;
 6—fibula fastened the
 cut cloth;
 7—the braid decoration
 from 16 bells;
 8—chain with pendants
 on the belt;
 9, 10—on 2 bracelets on both
 hands;
 11, 12—wide-middle finger rings.

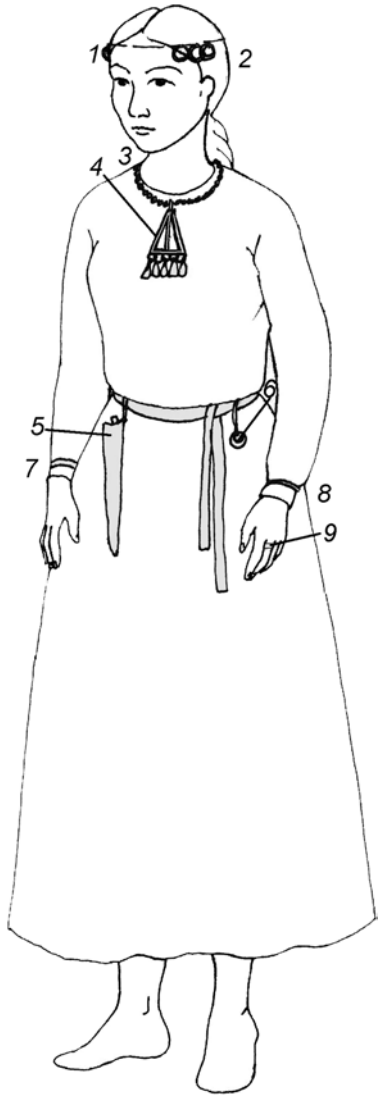


FIGURE 134 *Pleshkovo-1.*
Barrow № 48, burial 2.
 1, 2—small diameter
 temporal rings;
 3—necklace from beads;
 4—triangular chiming
 pendant in the center of
 necklace;
 5—knife;
 6—finger ring, sewn on the
 belt;
 7, 8—lamellar bracelets;
 9—finger ring.



FIGURE 135 *Pleshkovo-1.*
Barrow № 53, burial 3.
 1—head cover, sewn by
 beads; 2—small
 diameter temporal rings;
 3—necklace from beads;
 4—composite pendant:
 on the leather laces—2
 pendants in «Meria» style
 of individual shape, teeth
 and bones of animals

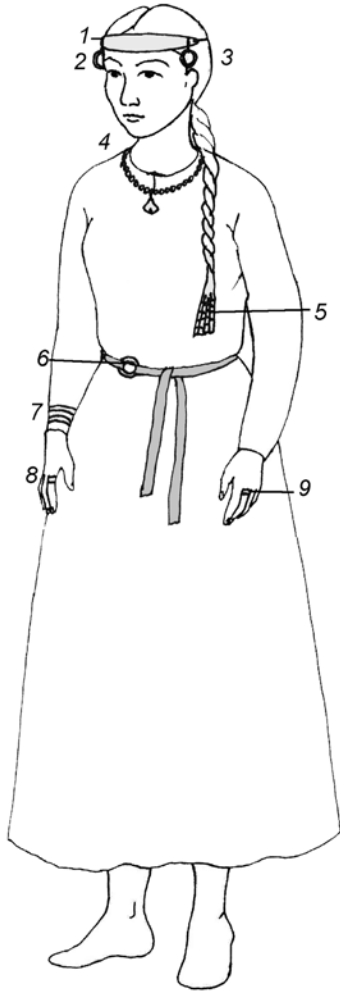


FIGURE 136 *Pleshkovo-1.*
Barrow № 57.
 1—bronze lamellar diadem,
 similar with diadem from
 barrowe № 44;
 2, 3—small diameter
 temporal rings;
 4—necklace from beads
 and bell;
 5—braid decoration from
 woolen band, with laces
 decorated by
 metal tubules;
 6—belt ring;
 7—2 bracelets;
 8, 9—finger rings.

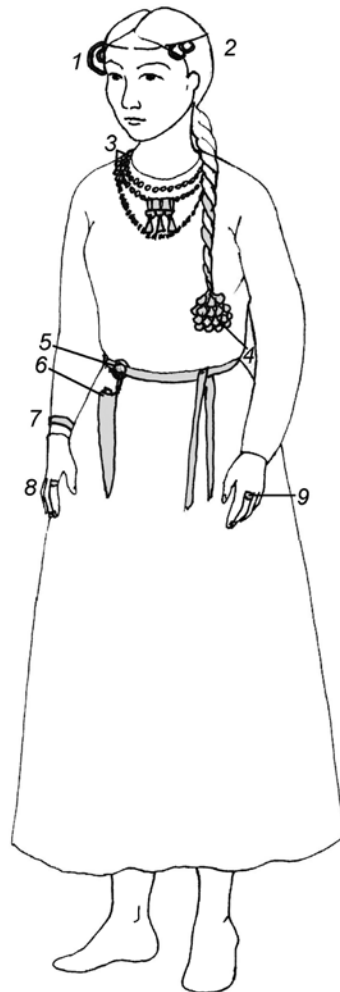


FIGURE 137 *Pleshkovo-1.*
Barrow № 58, burial 2.
 1—bracelet-sized and small
 diameter temporal rings;
 2—small diameter temporal
 rings;
 3—necklace from 3 rows of
 beads and pendant in a form
 finger ring by « Meria » style;
 4—the braid ornament from
 16 bells;
 5—belt ring;
 6—knife;
 7—bracelet;
 8, 9—finger rings.



FIGURE 138 *Pleshkovo-2.*
Barrow N° 3.
 1—lamellar diadem;
 2, 3—on 1 temporal ring with
 3 hollow smooth beads at temples;
 4, 5—wire neck-ring with 2
 suspended pendants-coins;
 6—necklace from golden- and
 silver-glass beads;
 7—bell on the belt;
 8—knife;
 9—lamellar bracelet;
 10—finger ring.



FIGURE 139 *Posady.*
Barrow N° 1. Excavations
by Nikolai P. Milonov.
 1, 2—on 1 temporal ring with
 rhomboid flaps at each side;
 3—necklace from amber (in the
 center), mottled, golden- and
 silver-glass beads on the
 wire neck-ring;
 4, 5—bronze bracelets—wire and
 lamellar.

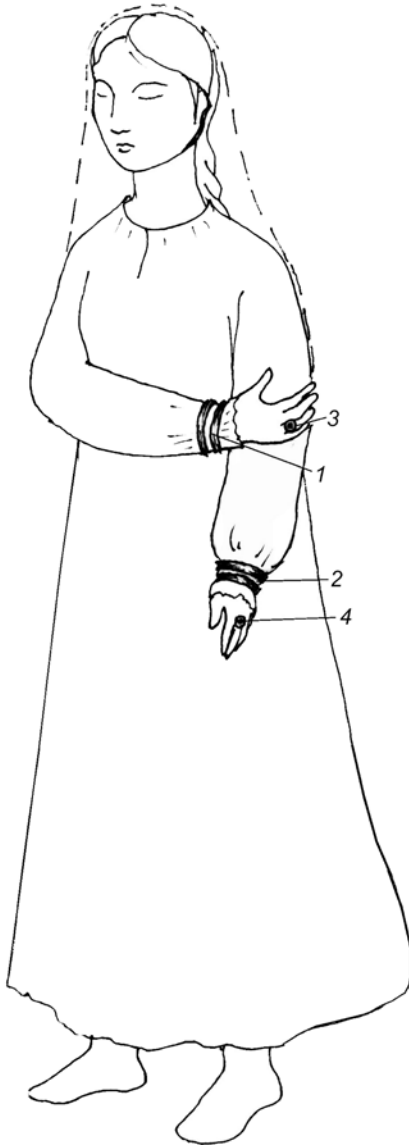


FIGURE 140 *Rozhdestvenno. Barrow N° 6.*
 1, 2—on 2 lamellar bracelets on both hands;
 3—finger ring;
 4—finger ring with image of bird of prey. There are no details in a headdress and belt zones.

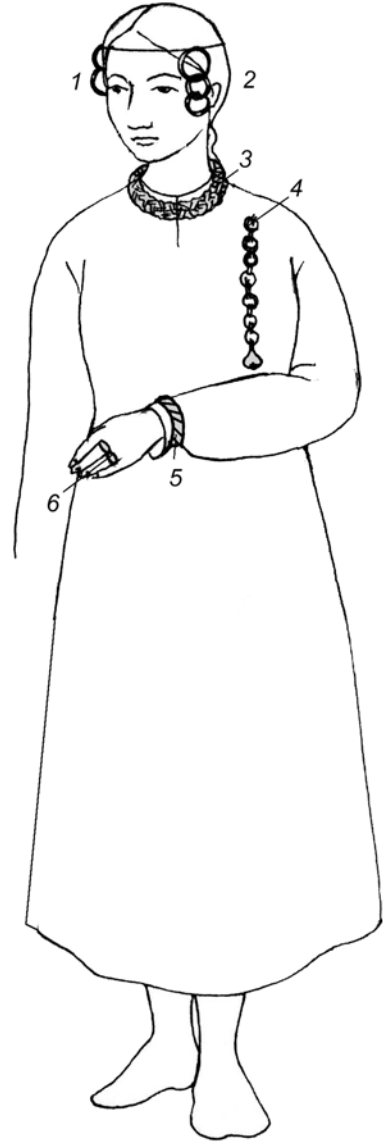


FIGURE 141 *Savinskie Gorki. Barrow, excavated in 1900.*
 1, 2—temporal rings of average diameter
 3—braided neck-ring;
 4—bronze chain with bell; its place in the dress is not known;
 5—twisted bracelet;
 6—finger rings. There are no details in a headdress and belt zones.



FIGURE 142 *Savinskii Gorki.*
Barrow N^o 22.
 1, 2—on 2 temporal rings of
 average diameter of
 each side;
 3—necklace from golden-,
 silver-glass and colored glass
 beads;
 4—fibula, fastened the cut felt
 cloth;
 5—2 bracelets.

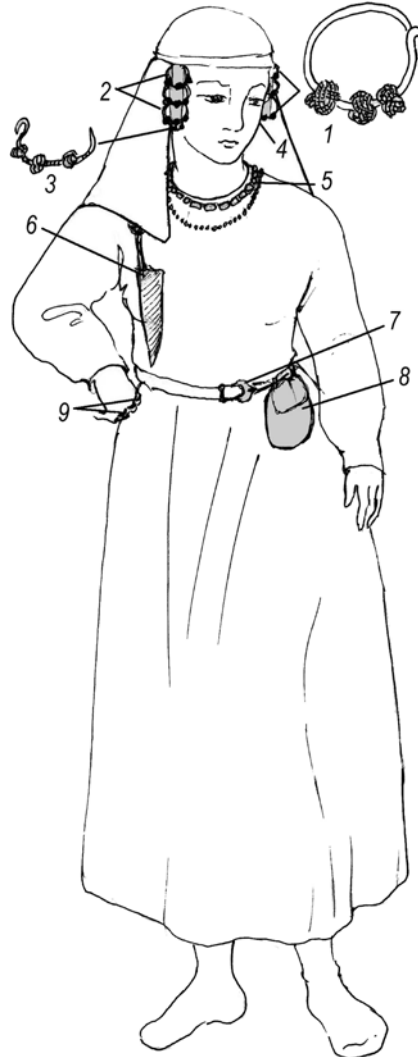


FIGURE 143 *Shitovichi-1.*
Barrow N^o 1, burial 1.
 1, 2—on 3 temporal rings
 with 3 nodular beads at
 temples;
 3, 4—on 1 temporal rings of small
 diameter with 3 nodular beads
 (probably, were in ears);
 5—necklace from prismatic
 cornelian and glass beads;
 6—iron knife;
 7—bronze lyrate buckle;
 8—spindles in the bag;
 9—lamellar and wire finger rings.



FIGURE 144 *Shitovichi-1.*
Barrow № 1, burial 3.
 1, 2—temporal rings with closed ends, of average diameter (no 4 at temples);
 3—necklace from pendants-dirhems and denarius, golden-glass and glass beads;
 4—spindles on the belt;
 5—knife in sheath with metal plate;
 6—iron lamellar bracelet;
 7—finger ring with tied ends.



FIGURE 145 *Shitovichi-1.*
Barrow № 6, burial 1.
 1, 2—temporal rings with closed ends (of average diameter, on 3 at temples);
 3—necklace from golden-glass, silver-glass, mottled, yellow, green glass beads;
 4—iron buckle;
 5—bronze lyrate buckle;
 6—3 finger rings with tied ends;
 7—lamellar finger ring.



FIGURE 146 *Shitovichi-1.*
Barrow N° 9.
 1—temporal ring with 3 nodular
 beads;
 2—5 glass buttons;
 3—ribbed finger ring.

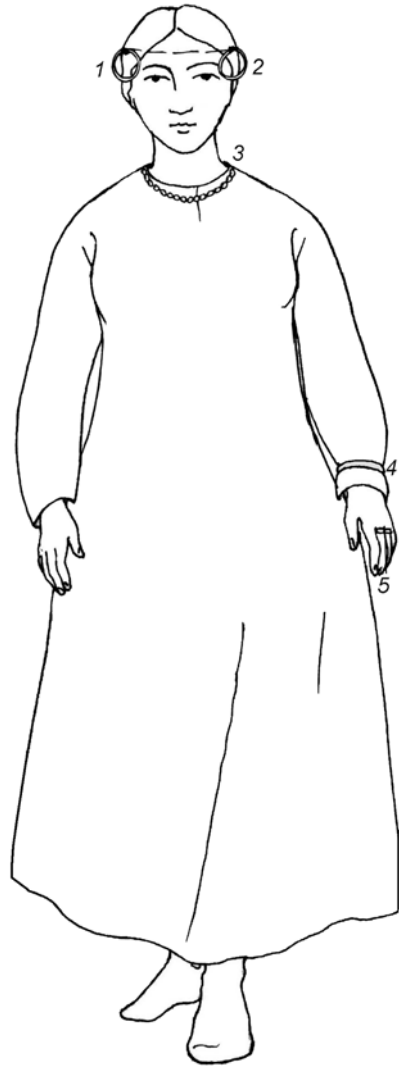


FIGURE 147 *Silmenevo.*
Barrow N° 16.
 1, 2—on 1 bracelet-sized
 temporal ring with 1 tied
 end at each side;
 3—necklace from cristal
 round and bipyramidal
 beads;
 4—bracelet;
 5—finger ring on the
 middle and ring fingers
 of the left hand.



FIGURE 148 *Sterzh.*
Barrow N° 22.
 1—diadem from spirals and
 plates;
 2—bracelet-sized temporal
 ring with 2 tied ends;
 3—knife.

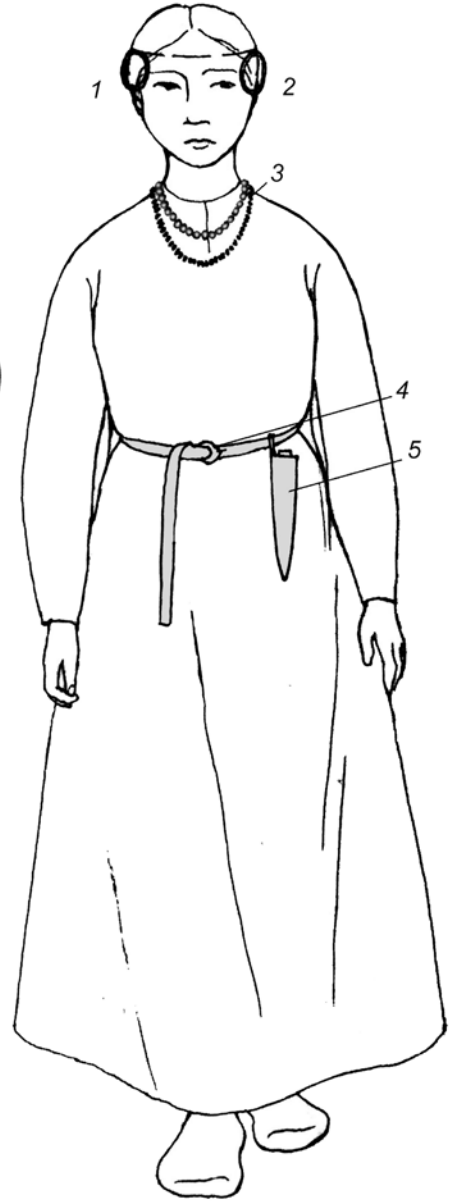


FIGURE 149 *Struiskoe.*
Barrow N° 5, burial 1.
 1, 2—on 1 bracelet-sized temporal
 ring at each side;
 3—necklace from golden-glass,
 silver-glass and glass beads;
 4—lyrate buckle;
 5—knife.

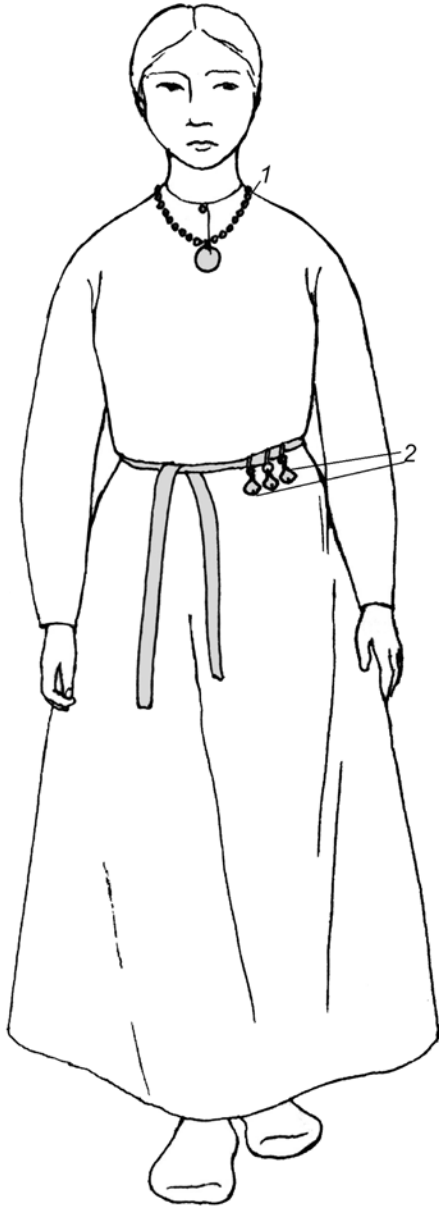


FIGURE 150 *Struiskoe.*
Barrow N° 6, burial 1.
 1—necklace from glass beads,
 yellow beads and pendant;
 2—3 bells with cross-shaped cut
 on the belt; the dress included
 more bells (more 20). The burial
 dress included the bronze spirals,
 probably, in the necklace. The
 headdress details were not found.



FIGURE 151 *Sutki-2.*
Barrow N° 1, burial 2.
 1—2 temporal rings with
 3 hollow smooth beads;
 2—3 temporal rings with
 3 hollow smooth beads;
 3—necklace from 15 golden-
 glass and 5 cornelian
 bipyramidal beads;
 4—knife.

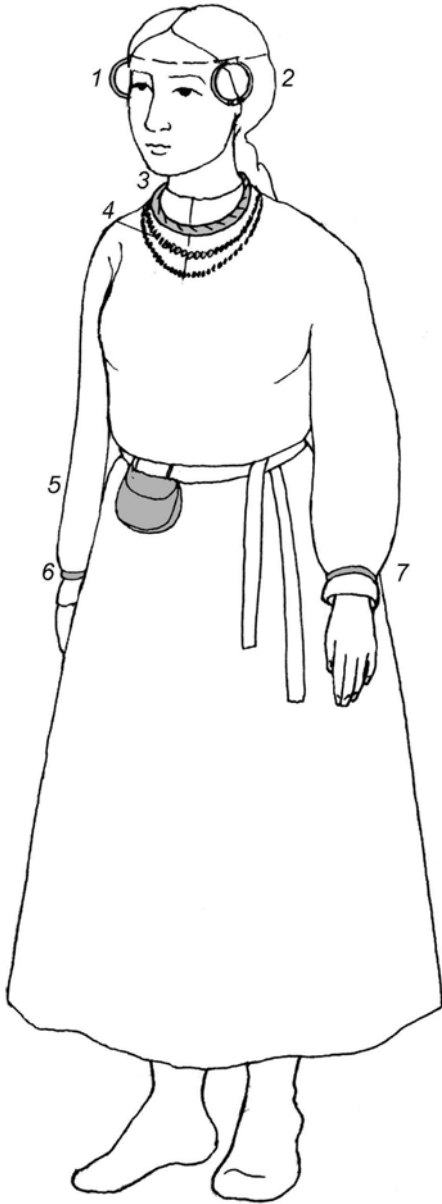


FIGURE 152 *Sukhodol (Kholmovo).
Barrow
№ 1, burial 3.*
1, 2—on 1 bracelet-sized
temporal ring at each side;
3—neck-ring;
4—necklace from 70 beads;
5—pouch with spindles;
6, 7—bracelets.

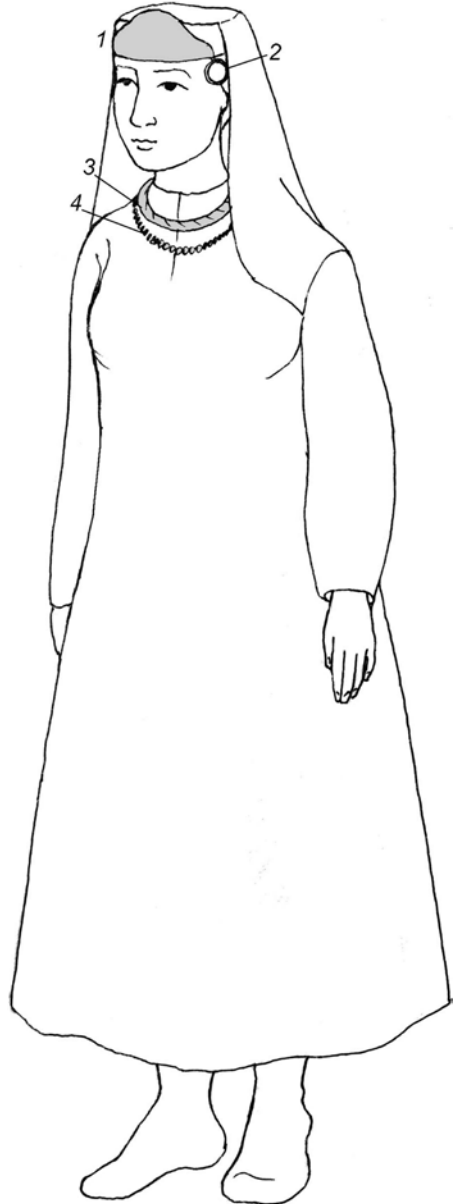


FIGURE 153 *Sukhodol (Kholmovo).
Barrow № 2.*
1—bronze plate from central
part of headdress; headdress
include the birchbark basis and
head cover;
2—small diameter temporal
ring;
3—neck-ring;
4—necklace from beads.

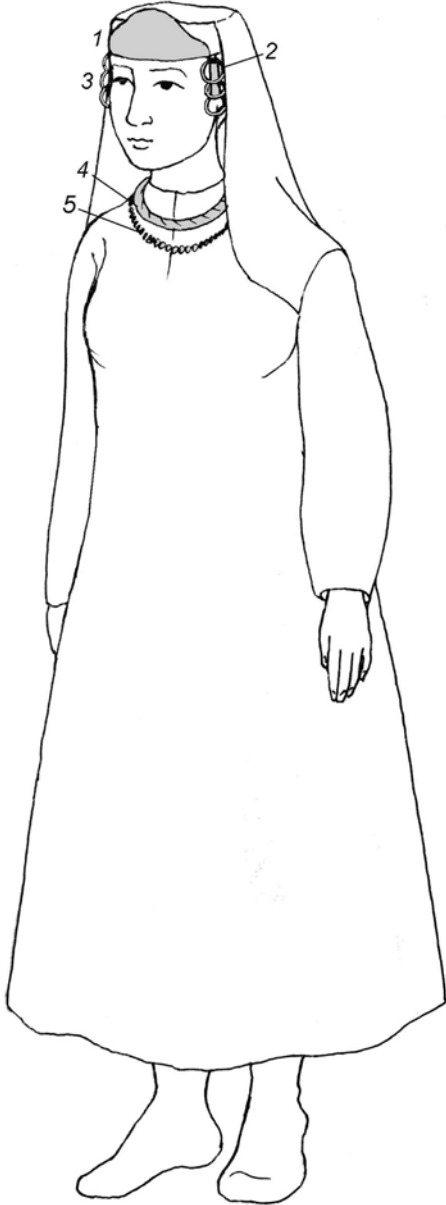


FIGURE 154 *Sukhodol (Kholmovo). Barrow N° 7, burial 1.*
 1—bronze plate from central part of headdress; headdress include the birchbark basis and head cover;
 2, 3—on 3 bracelet-sized temporal rings at each side;
 4—neck-ring;
 5—necklace from beads.



FIGURE 155 *Volga. Excavations by Ivan A. Vinogradov, 1924. Barrow N° 6.*
 1, 2—on 1 small diameter temporal rings at the ears;
 3—5 corneal bipyramidal beads on the neck;
 4—rod finger ring.



FIGURE 156 *Volga. Excavations by Ivan A. Vinogradov, 1924. Barrow N^o 11.*
 1, 2—on 3 bracelet-sized temporal rings with closed ends; rings have been threaded through the leather;
 3—necklace from cornelian (4), silver granulated (4), golden-glass beads and white beads.

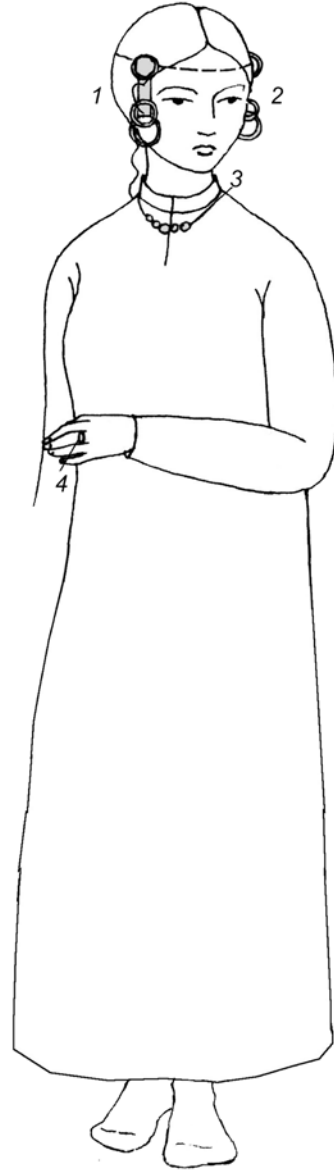


FIGURE 157 *Volosovo. Barrow N^o 3.*
 1, 2—on 1 bronze temporal ring at temples and on 2—at the ears;
 3—necklace from silver smooth beads;
 4—cast with imitation of twisting finger ring.

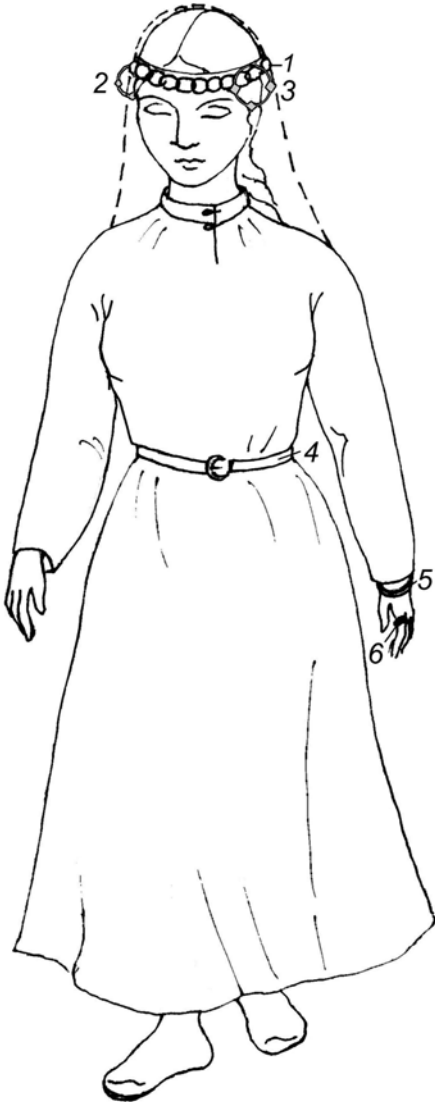


FIGURE 158 *Vorob'evo-2.*
Barrow № 6, burial 3.
 1—10 small diameter temporal rings with closed ends were passed into each other and decorated, probably, forehead part of the headdress;
 2, 3—on
 1 with rhomboid flaps temporal ring at temples;
 4—belt with belt ring;
 5—bracelet;
 6—finger ring.



FIGURE 159 *Vyrkino-2.*
Barrow № 94.
 1, 2—small diameter temporal rings;
 3—necklace from golden-glass and cornelian spherical beads;
 4—chain with knife;
 5—ring, with unpreserved pendant;
 6—belt with the pouch with whorl.

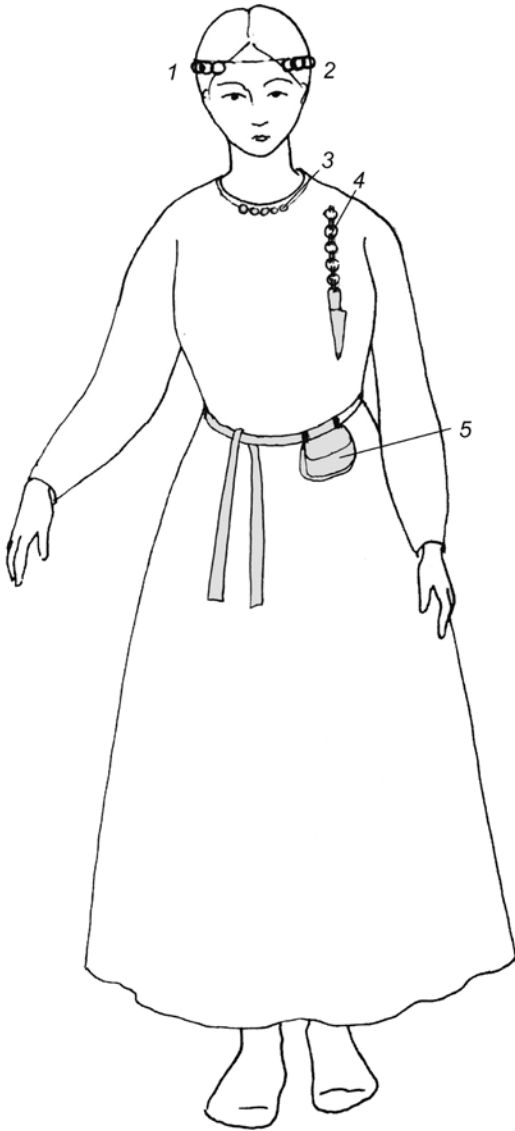


FIGURE 160 *Vyrkino-2.*
Barrow N° 96, burial 2.
 1, 2—small diameter temporal rings;
 3—5 cornealian spherical beads;
 4—chain with the knife;
 5—belt with pouch with a comb.

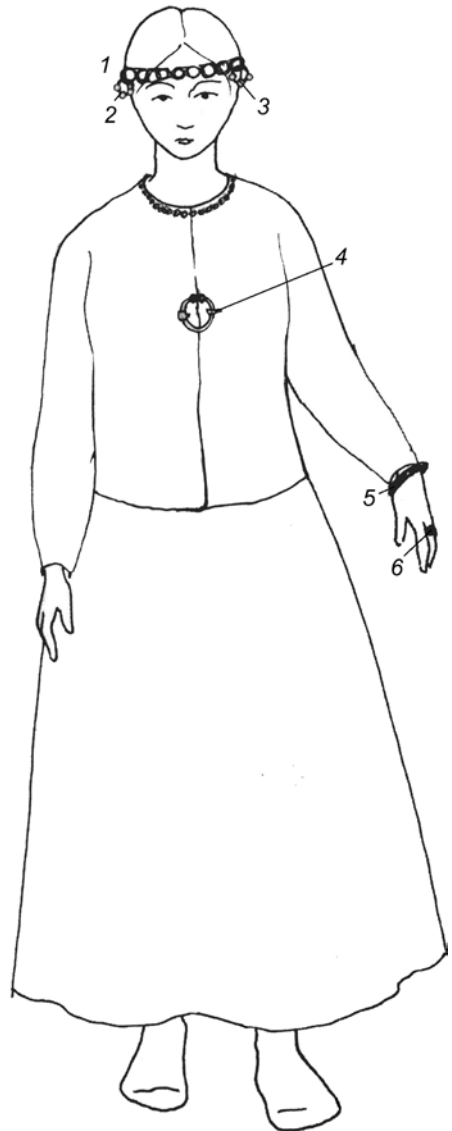


FIGURE 161 *Vyrkino-7.*
Barrow N° 3.
 1—8 small diameter temporal rings at forehead part of a headdress;
 2—small diameter temporal rings with 3 metal mouth beads;
 3—necklace from glass beads;
 4—in the center of a breast—the fibula;
 5—bracelet;
 6—finger ring.



FIGURE 162 *Vyrkino-7.*
Barrow N^o 12, burial 2.
 1, 2—on 1 small diameter
 temporal ring at each side;
 3—triangular cast pendant with
 3 suspended bells on chains;
 4—knife;
 5—finger ring.

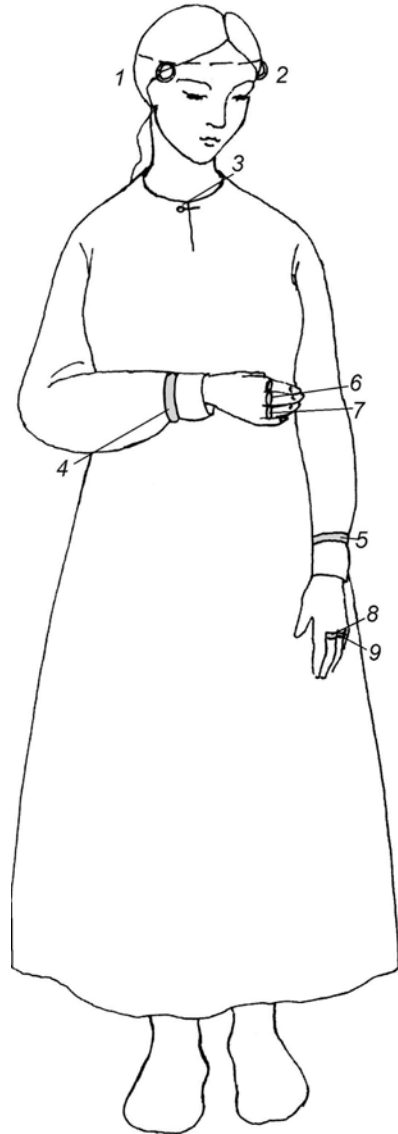


FIGURE 163 *Vysokino (Titovka).*
Barrow N^o 1.
 1, 2—on 1 small diameter
 temporal ring at each side;
 3—large bead-button;
 4—bronze lamellar
 turned-on bracelet;
 5—bronze twisted
 bracelet;
 6, 7—twisted finger rings;
 8, 9—twisted and lamellar
 finger rings.

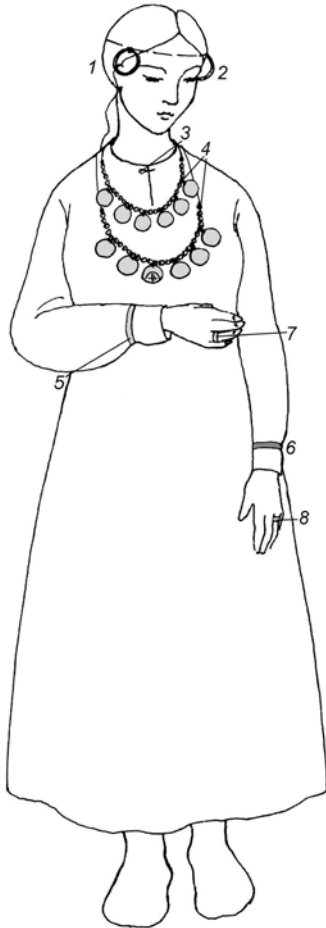


FIGURE 164 *Vysokino (Titovka).
Barrow N^o 8.*
1, 2—on 1 bracelet-sized
temporal ring at each
side; 3—big golden-glass
bead-button;
4—necklace from blue
(3), white (7), violet and
uncertain color beads and
11 bronze round pendants
(10—with image of beast of
prey, 1—openwork with
cross and crescent figure);
5—bronze lamellar turned-
on bracelet;
6—bronze wire bracelet;
7—wire finger ring;
8—2 cast with imitation of
twisting finger rings.

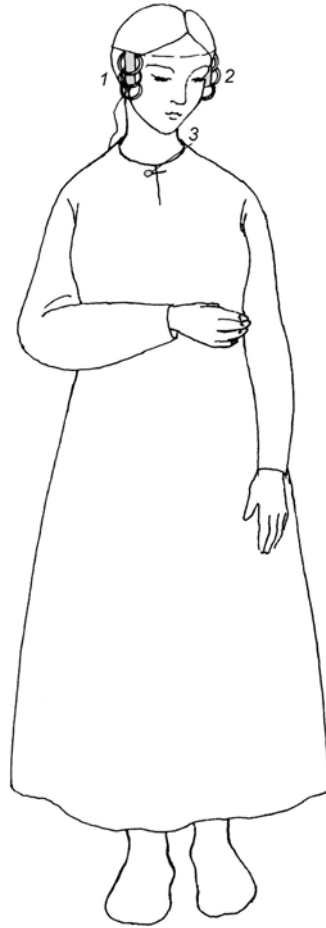


FIGURE 165 *Vysokino (Titovka).
Barrow N^o 9, burial 1.*
1, 2—on 3 bracelet-sized
temporal rings (2—with
closed ends) at each side;
3—silver bead-button;



FIGURE 166 *Vysokino (Titovka).
Barrow N° 13, burial 1.*
1, 2—on 2 bracelet-sized
temporal rings with tied
ends at each side;
3—necklace from golden-
and silver-glass beads (21)
and silver lamellar round
pendants (8), pendant-
denarius XI century, and
crescent pendants;
4—pendant from teef of
animal on the bronze ring;
5—knife.



FIGURE 167 *Vysokino (Titovka).
Barrow N° 13, burial 2.*
1, 2—on 2 bracelet-sized
temporal rings with tied
ends at each side;
3—necklace from golden-
and silver-glass beads (17).

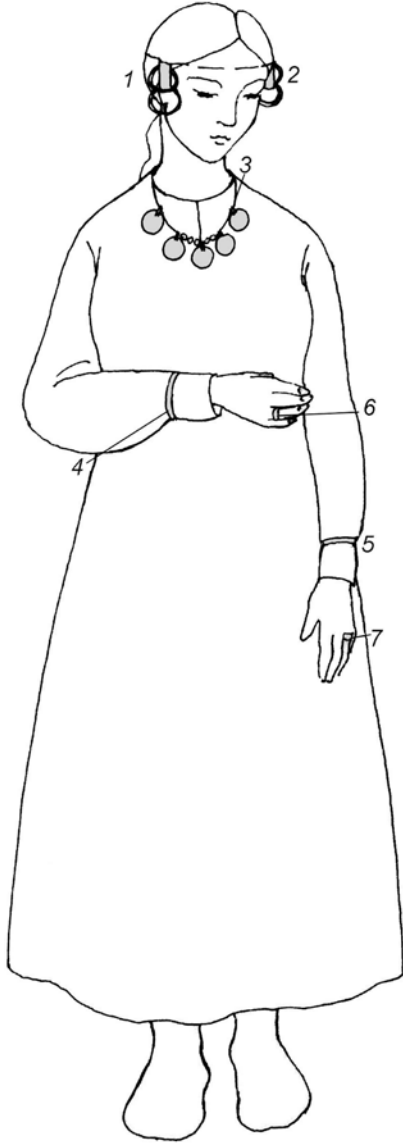


FIGURE 168 *Vysokino (Titovka).
Barrow N^o 16.*
1, 2—on 2 bracelet-sized tempo-
ral rings with tied ends at each
side;
3—necklace from 5 glass beads
and 6 silver round pendants;
4, 5—on 1 bronze lamellar with
turned-on end bracelet on each
hand;
6, 7—on 1 cast with imitation
of twisting finger rings on each
hand.

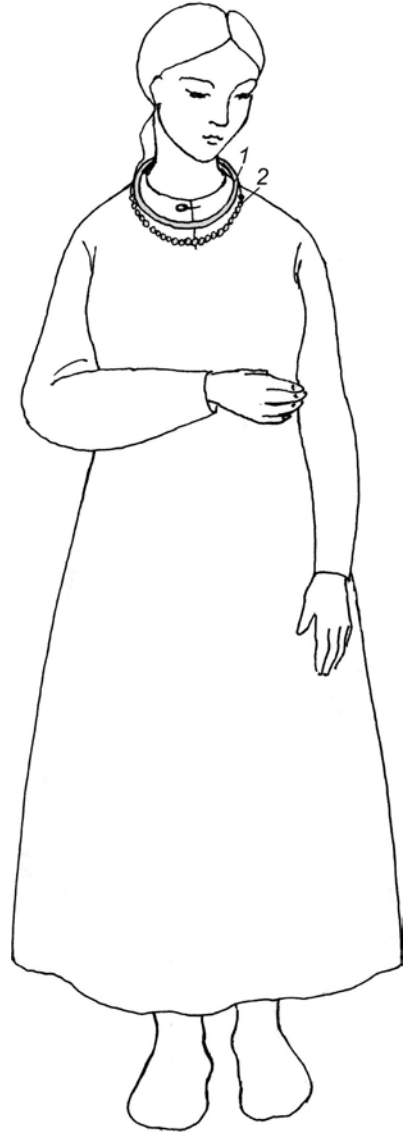


FIGURE 169 *Vysokino (Titovka).
Barrow N^o 7, Excavations by
Semion A. Gattsuk, 1902 z.*
1—bronze wire neck-ring;
2—necklace from blue glass
beads;
3—big mosaic bead-button.
Headdress and belt details
are not found.
4—bracelet-sized temporal
rings were put on the breast
of the buried woman.



FIGURE 170 *Zabor'e.*
Barrow N^o 2.
 1, 2—on 2 bracelet-sized temporal
 rings at each side;
 3—knife;
 4—finger ring.



FIGURE 171 *Zabor'e.*
Barrow N^o 8.
 1—3 bracelet-sized temporal
 rings; 2—necklace
 from glass and silver beads;
 3—bell;
 4—cast with imitation of twist
 finger ring.



FIGURE 172 *Zabor'e.*
Barrow N° 9.
 1—3 bracelet-sized temporal
 rings;
 2—2 bracelet-sized
 temporal rings;
 3—bell;
 4—finger ring.



FIGURE 173 *Zabor'e.*
Barrow N° 13.
 1, 2—on 1 bracelet-sized and
 1 small diameter temporal
 ring at each side;
 3—necklace from golden-
 glass, cristal, silver and
 ametistin beads.

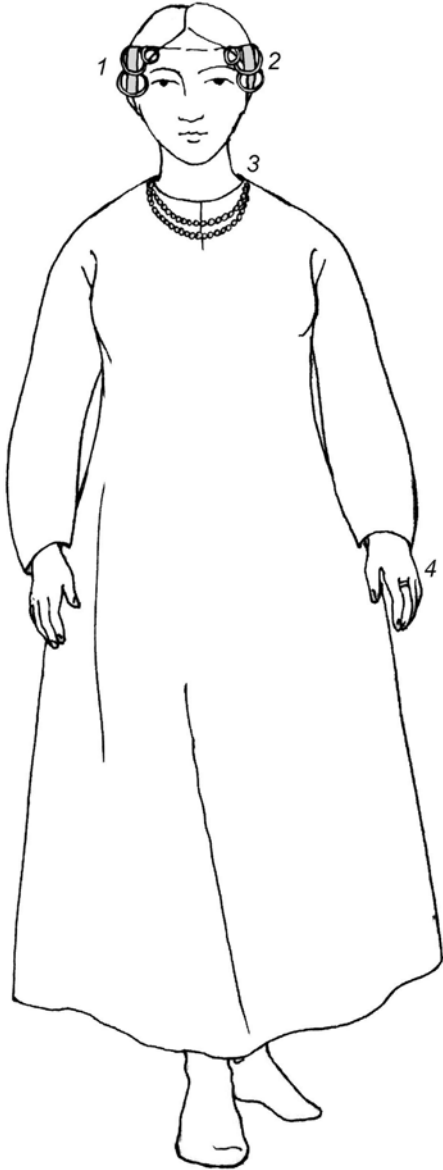


FIGURE 174 *Zabor'e.*
Barrow N^o 17.
 1, 2—on 2 bracelet-sized and
 1 small diameter temporal ring at
 each side;
 3—necklace from yellow, black
 mottled beads and small glass
 beads;
 4—cast with imitation of twist
 finger ring.



FIGURE 175 *Zabor'e.*
Barrow N^o 24.
 1, 2—on 1 bracelet-sized and
 1 temporal ring at each side;
 3—necklace from golden-glass
 beads;
 4—iron chain;
 5—bells;
 6—bracelet;
 7—ribbed finger ring.

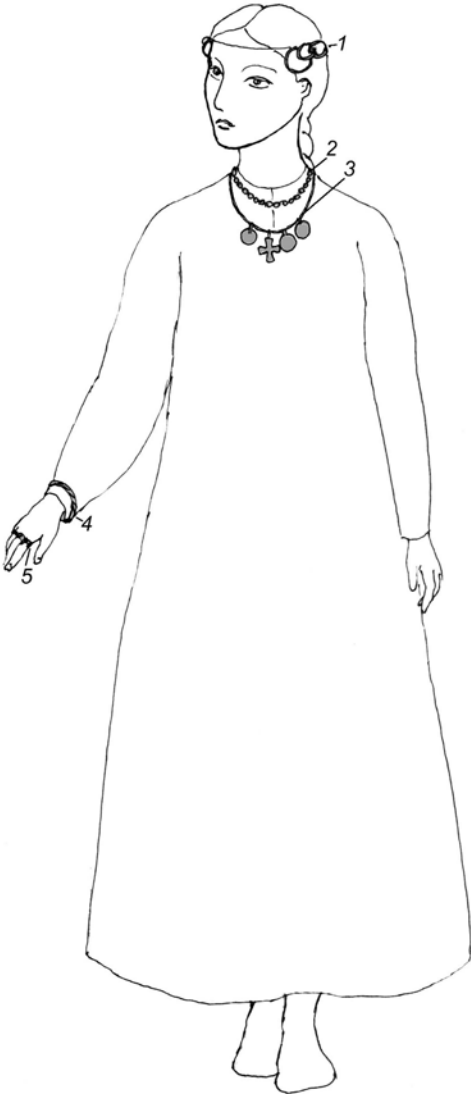


FIGURE 176 *Zagor'e.*
Barrow № 9, 1906.
 1—temporal rings of average diameter and small diameter;
 2—necklace from cristal and oval glass blue beads;
 3—wire neck-ring, with suspended 3 round pendants and cross;
 4—bracelet; 5—3 ribbed finger rings.



FIGURE 177 *Zagor'e.*
Barrow № 10, 1906.
 1, 2—on 2 temporal rings of average diameter at each side;
 3—necklace from golden- and silver-glass beads and 1 silver bead; 4—knife.



FIGURE 178 *Zagor'e*.
 Barrow № 15, 1906.
 1—2 small diameter temporal rings
 and 1—of average diameter;
 2—2 temporal rings of average
 diameter and 1 small diameter;
 3—necklace from golden-glass,
 mottled beads, bells and 2 pendants-
 denarius; 4—knife.

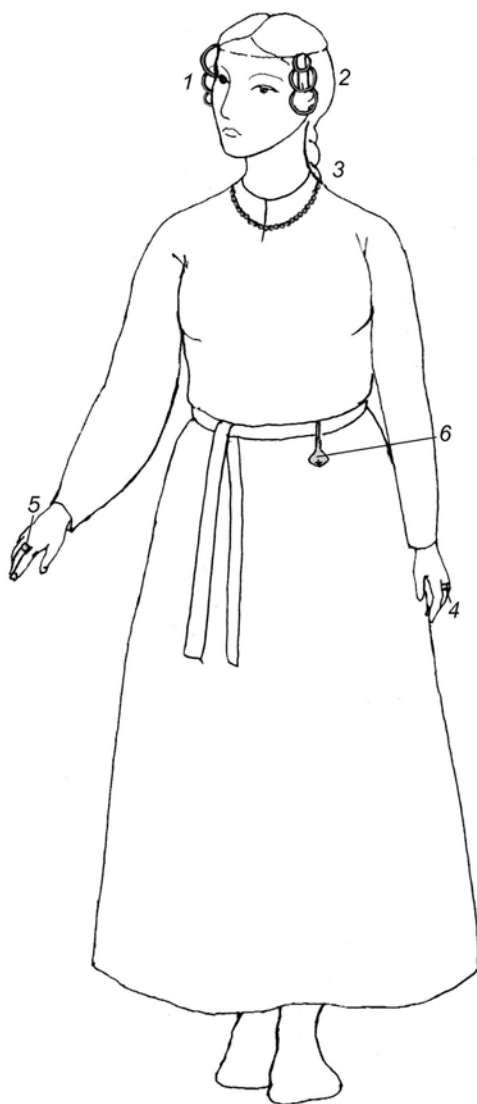


FIGURE 179 *Zagor'e*.
 Barrow № 44, 1906.
 1, 2—on 3 bracelet-sized temporal
 rings at each side;
 3—necklace from golden-glass
 and blue oval beads;
 4, 5—on 1 wire finger rings on
 each hand;
 6—bell.



FIGURE 180 *Berezovetskii. Barrow N° 39.*
 1—bronze horseshoe-shaped fibulae;
 2—leather purse with 3 beads—
 cornelian, glass and amber;
 3—knife.

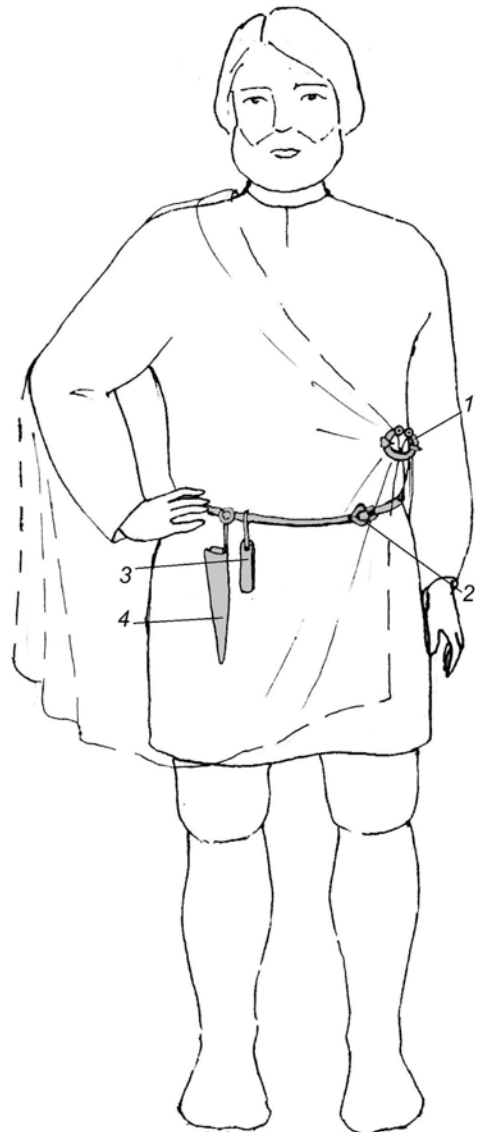


FIGURE 181 *Berezovetskii. Barrow N° 65.*
 1—bronze horseshoe-shaped
 fibulae with a cast relief ornament
 and conical ends; on the needle—
 the image of guise; buttoning the
 garments, probably, a cape of
 wool twill;
 2—leather belt
 with bronze lyrate buckle;
 3—hone;
 4—knife.



FIGURE 182 *Berezovetskii.*
Barrow № 81.
 1—felt hat;
 2—linen pouch with 4 scale
 weights and stone ball;
 3—leather pouch, containing the
 scales in a wooden case;
 4—knife.



FIGURE 183 *Berezovetskii.*
Barrow № 87.
 1—4 bronze buttons, were located along
 the cervical vertebrae;
 2—bronze horseshoe-shaped fibulae;
 3—leather belt.

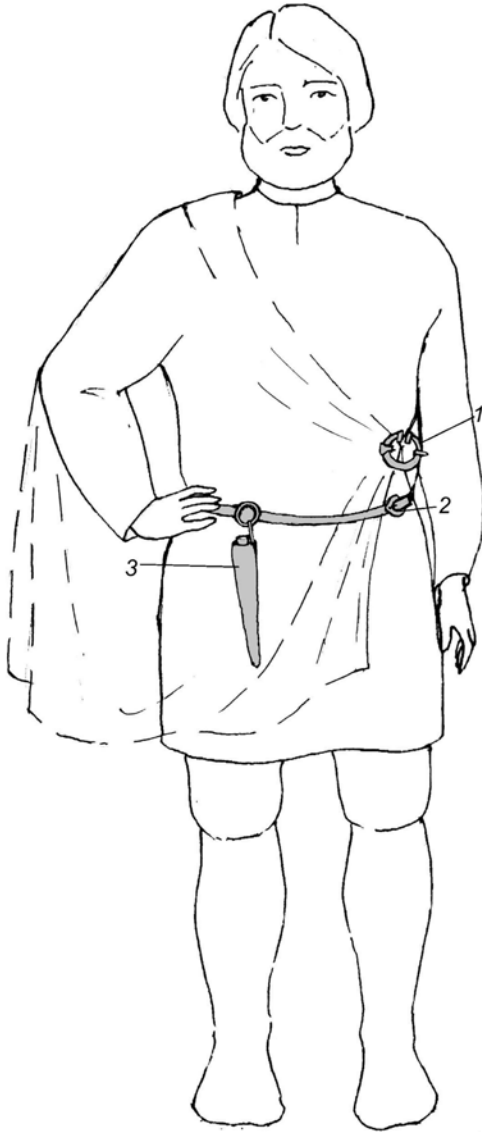


FIGURE 184 *Berezovetskii.*
Barrow N° 96.
 1—bronze horseshoe-shaped fibulae;
 2—bronze lyrate buckle;
 3—knife on bronze ring.

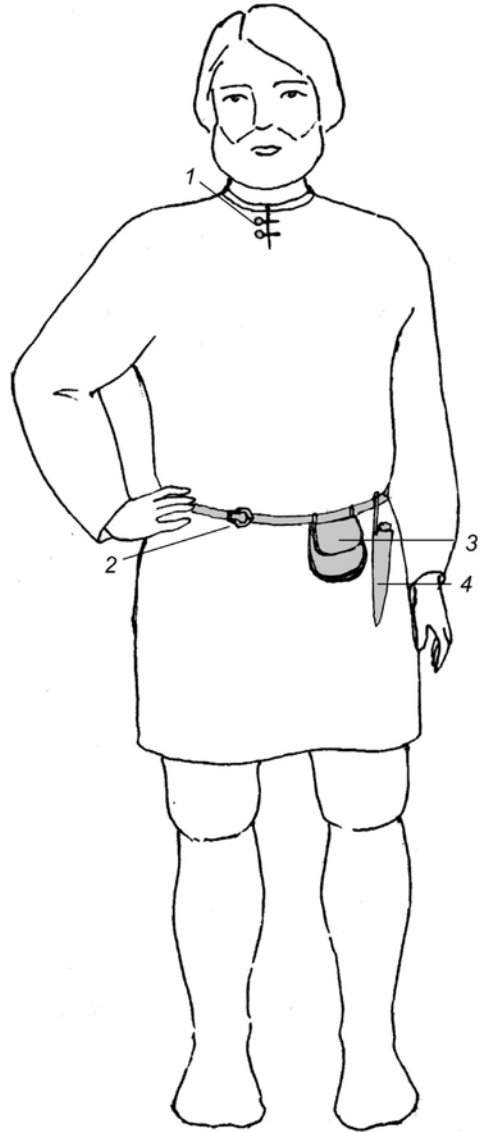


FIGURE 185 *Berezovetskii.*
Barrow N° 101.
 1—2 bronze buttons;
 2—leather belt with bronze
 lyrate buckle;
 3—leather purse with byzantine
 coin (988) and steel;
 4—knife.

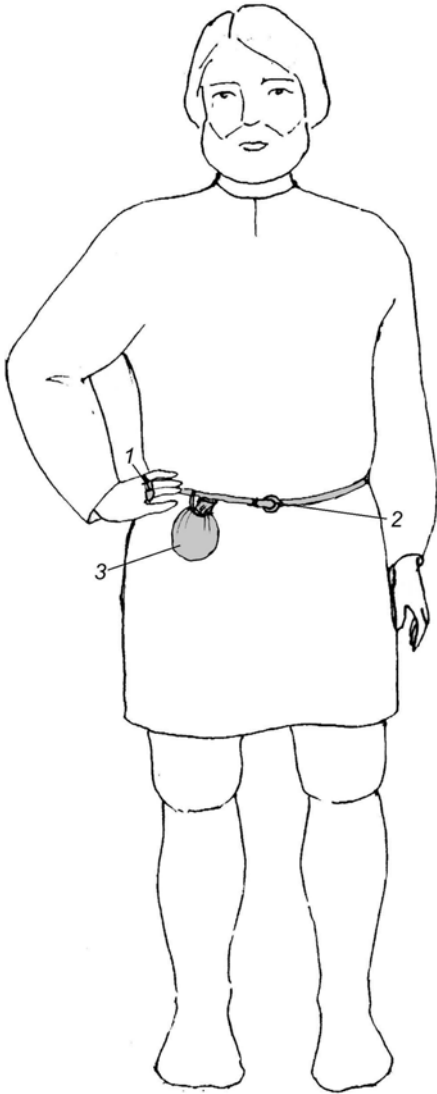


FIGURE 186 *Berezovetskii.*
Barrow № 11.
 1—3 *finger rings: silver wide-middle with tied ends, silver lamellar, bronze wire;*
 2—*bronze lyrate buckle;*
 3—*pouch with steel;*
 4—*knife.*



FIGURE 187 *Bol'shaia Kosha.*
Barrow № 21, burial 2.
 1—*iron rectangular buckle;*
 2—2 *bronze belt rings;*
 3—*knife;*
 4—*bronze buckle, probably, from woolen outerwear. The spear was enclosed in hands of the buried.*



FIGURE 188 *Glinniki.*
Barrow N° 27.
1—iron buckle;
2—knife.

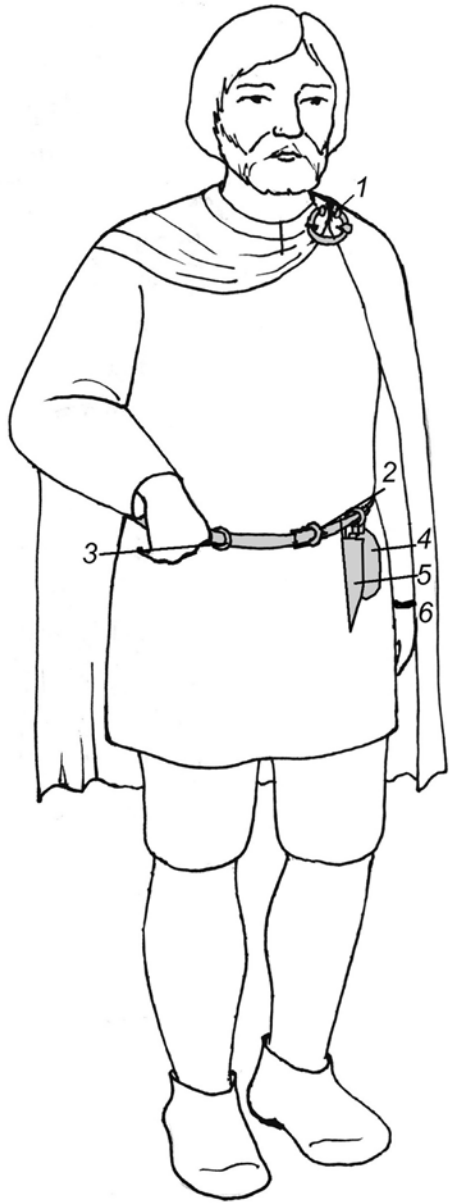


FIGURE 189 *Dudenevo.*
Barrow N° 45.
1—silver horseshoe-shaped
fibulae; 2—bronze buckle;
3—belt ring;
4—pouch with folding scales,
plummet, coin and snip of coin;
5—knife;
6—twisted bracelet with tied ends.

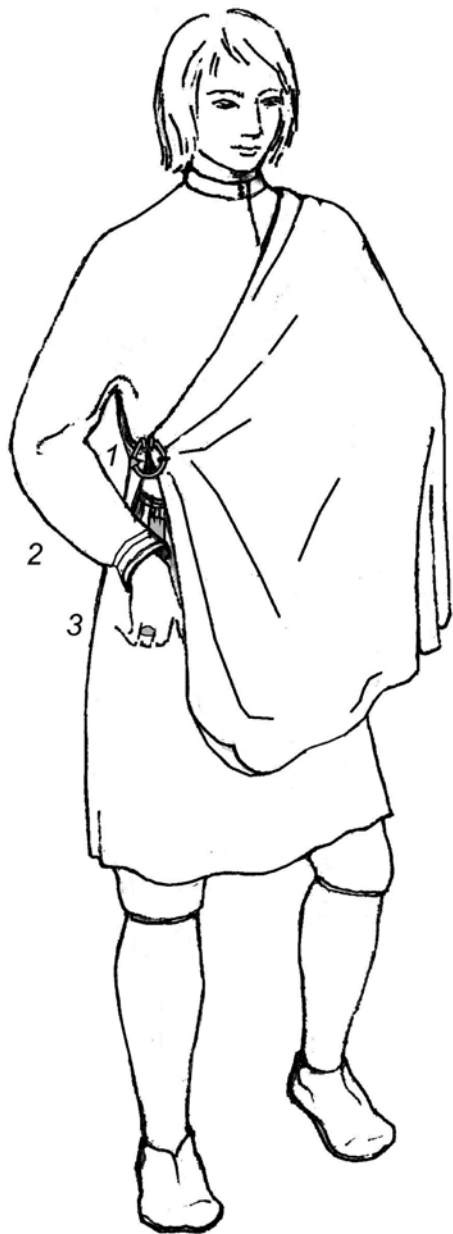


FIGURE 190 *Izbrizh'e.*
 Barrow № 37. Man 20–30 years.
 1—silver fibulae suspended the
 cape at the right shoulder;
 2—silver bracelet;
 3—knife and iron cord,
 suspended on the belt.



FIGURE 191 *Izbrizh'e.*
 Barrow № 54. Man 30–40 years.
 1—knife.
 2, 3—bronze rings wuth fragments
 of leather strap; probably, from the
 windings.



FIGURE 192 *Izbrizh'e.*
Barrow N° 61, burial 1.
Man 50–60 years.
 1—iron buckle;
 2—knife.

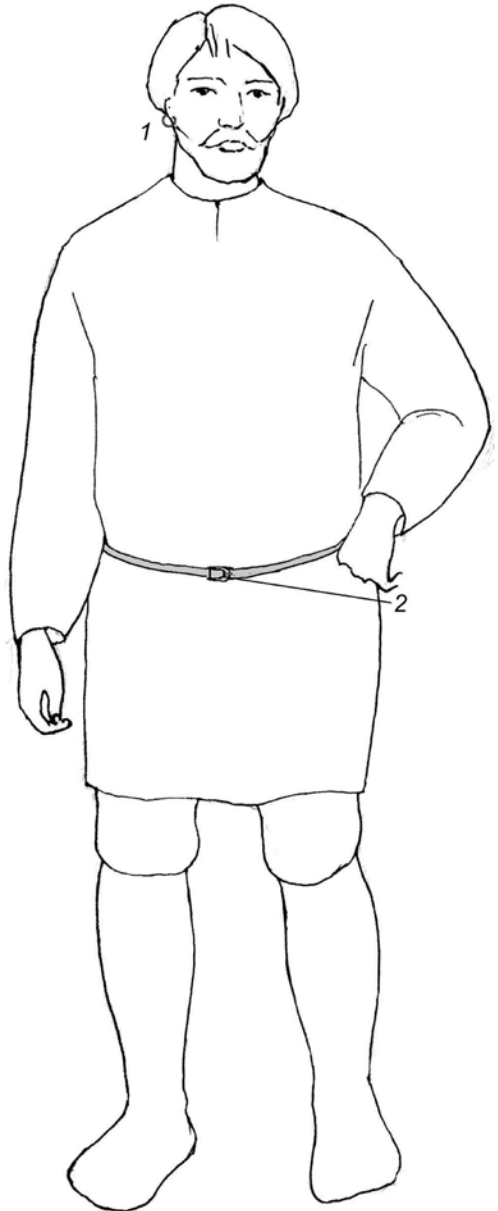


FIGURE 193 *Izbrizh'e.*
Barrow N° 74.
Man 45–60 years.
 1—golden earring;
 2—iron buckle fastened the textile
 belt.



FIGURE 194 *Izbrizh'e.*
Barrow N° 140.
 1—bronze button.

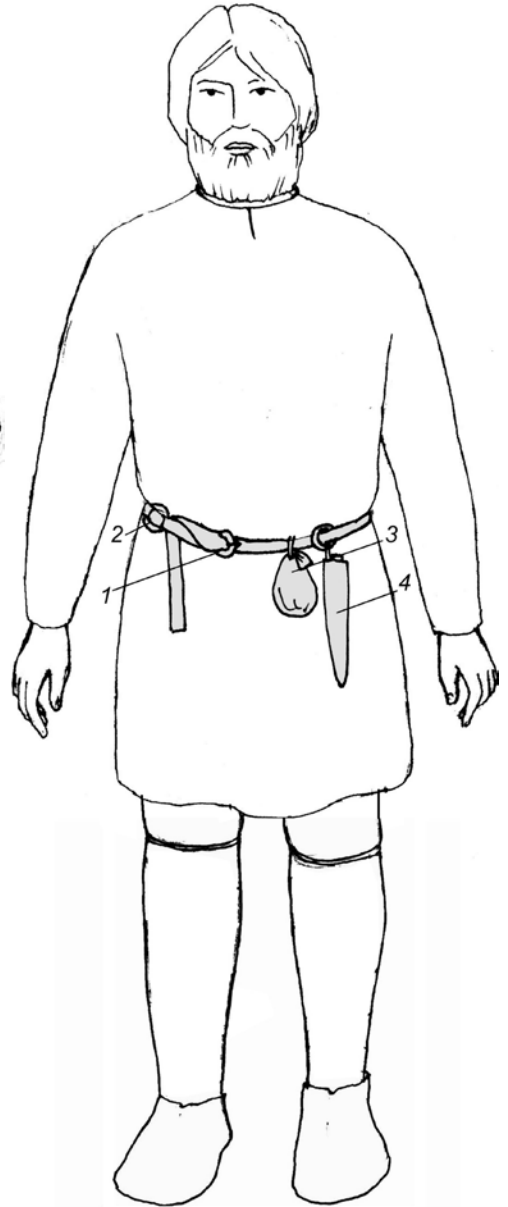


FIGURE 195 *Pekunovo-2.*
Barrow N° 12.
 1—bronze lyrate buckle;
 2—belt ring;
 3—steel and flint in the fibulae;
 4—knife.

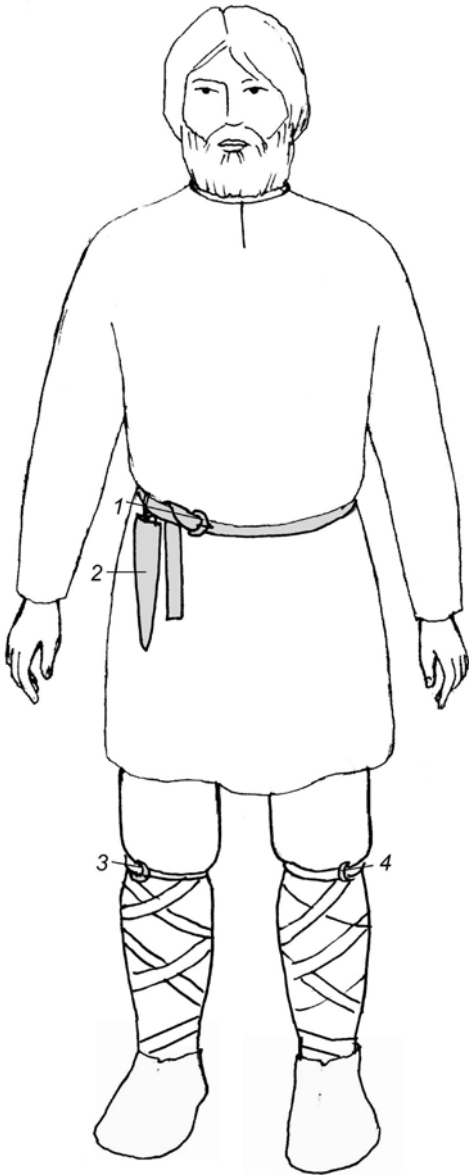


FIGURE 196 *Pekunovo-2.*
Barrow № 29, burial 2.
 1—bronze lyrate buckle fastened the leather belt;
 2—knife;
 3, 4—bronze rings; probably, fastens the high shoes or windings at the knees; the knife was at the windings or the tops of shoes of the right leg.

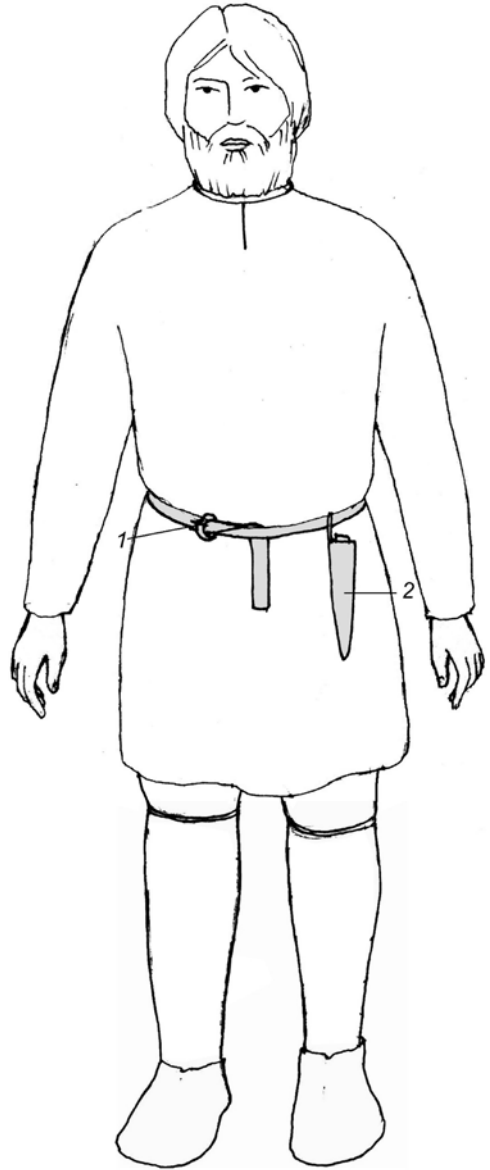


FIGURE 197 *Pekunovo-2.*
Barrow № 40, burial 1.
 1—bronze lyrate buckle fastened the leather belt;
 2—knife.

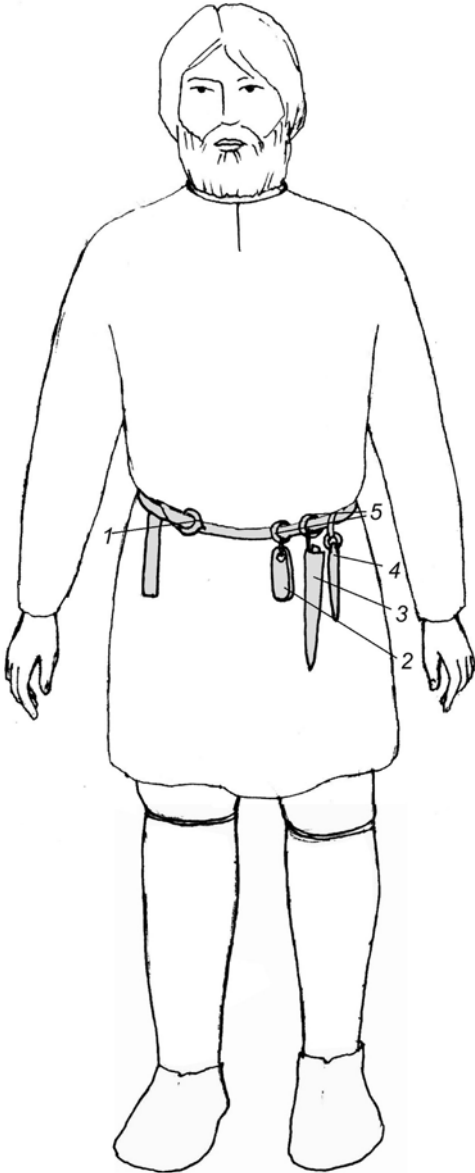


FIGURE 198 *Pekunovo-2.*
Barrow N° 49.
 1—bronze lyrate buckle;
 2—hone;
 3—knife;
 4—iron cord with ring;
 5—2 belt rings.

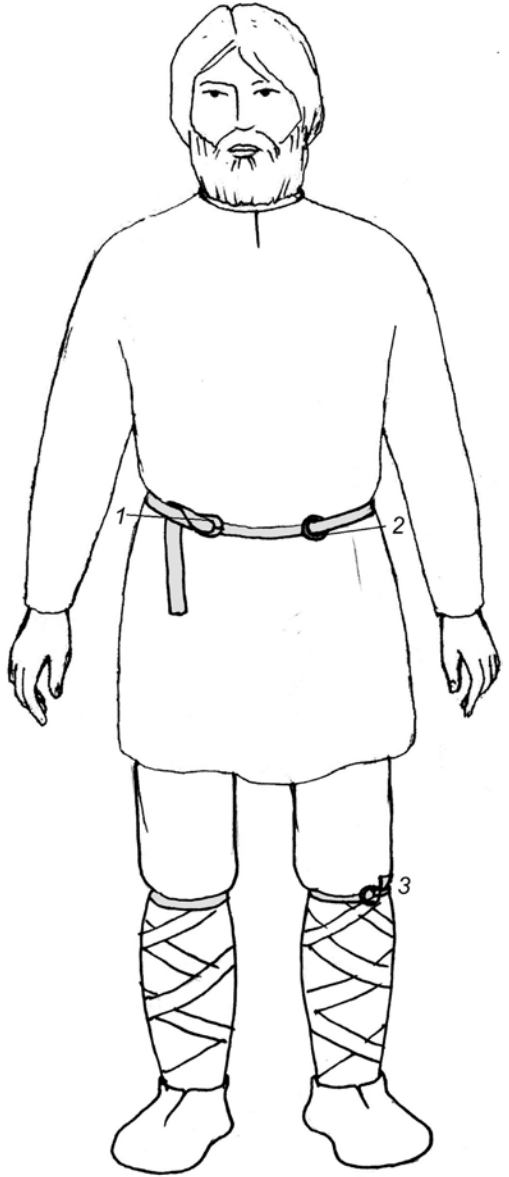


FIGURE 199 *Pekunovo-2.*
Barrow N° 68.
 1—iron buckle;
 2—bronze belt ring;
 3—bronze ring; probably, fastens
 the high shoes or winding at the
 knees; the knife was at the windings
 or the tops of shoes of the left leg.

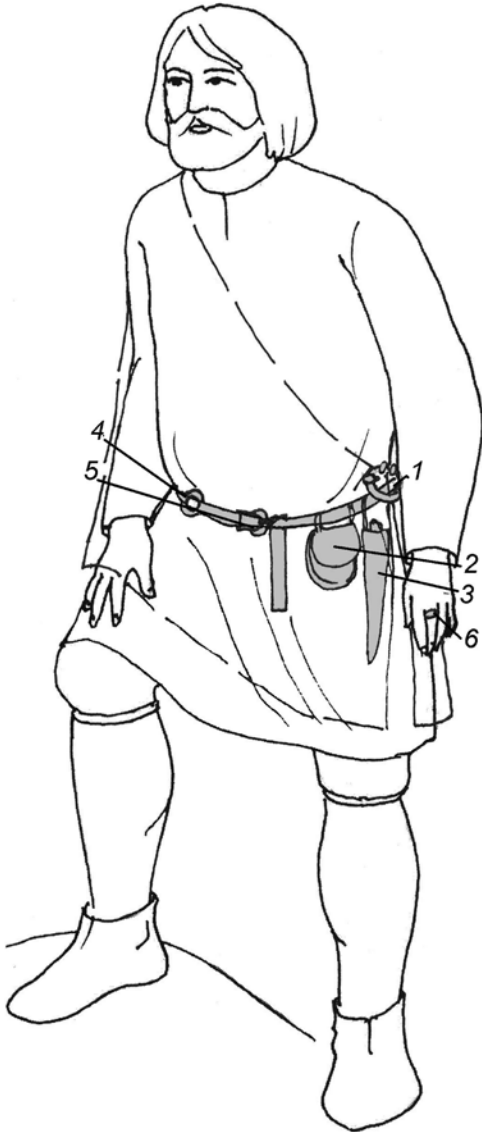


FIGURE 200 *Pleshkovo-1.*
Barrow № 8, burial 1.
 1—bronze fibulae; probably, fastened
 the cape laterally;
 2—purse;
 3—knife;
 4—belt ring;
 5—buckle;
 6—finger ring.

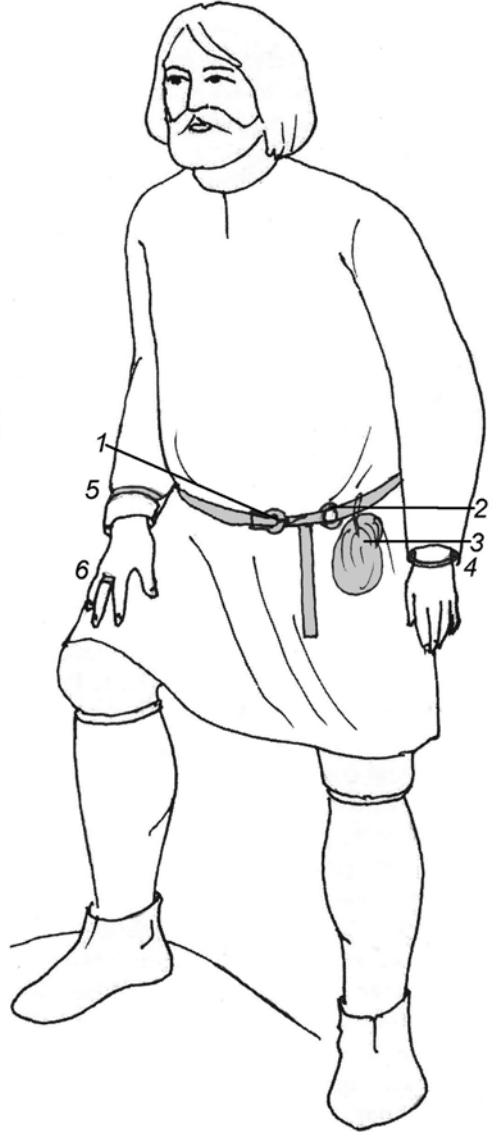


FIGURE 201 *Pleshkovo-1.*
Barrow № 23.
 1—buckle;
 2—belt ring;
 3—pouch;
 4, 5—bracelets;
 6—finger ring.



FIGURE 202 *Pleshkovo-2.*
Barrow № 4.
1—knife;
2, 3—bracelets;
4—finger ring.

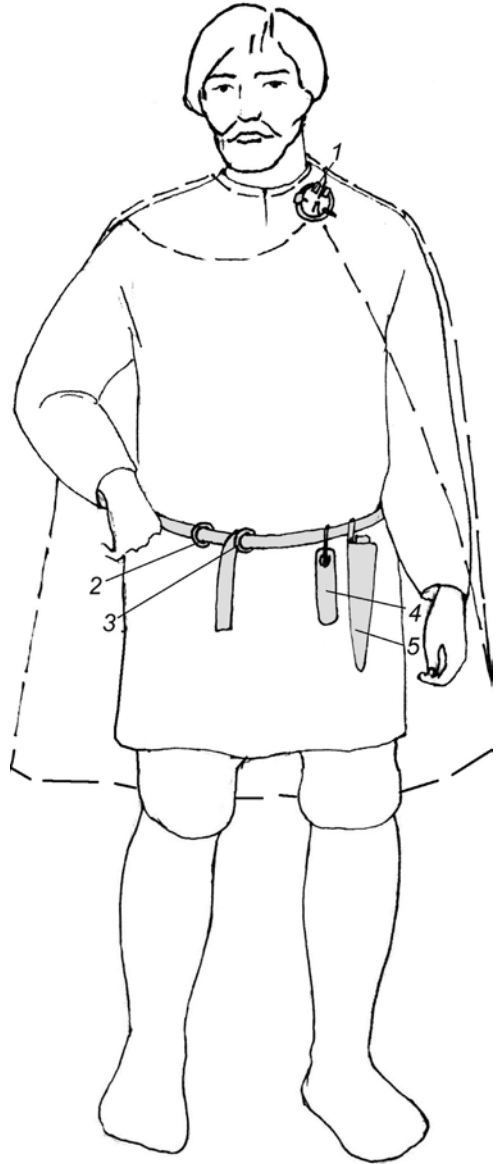


FIGURE 203 *Savinskie Gorki.*
Barrow № 1.
1—fibulae; it's location in the
burial is not known exactly;
2, 3—belt rings;
4—hone;
5—knife.



FIGURE 204 *Struiskoe.*
Barrow № 3, burial 4.
 1—bronze lyrate buckle;
 2—belt ring;
 3—knife.

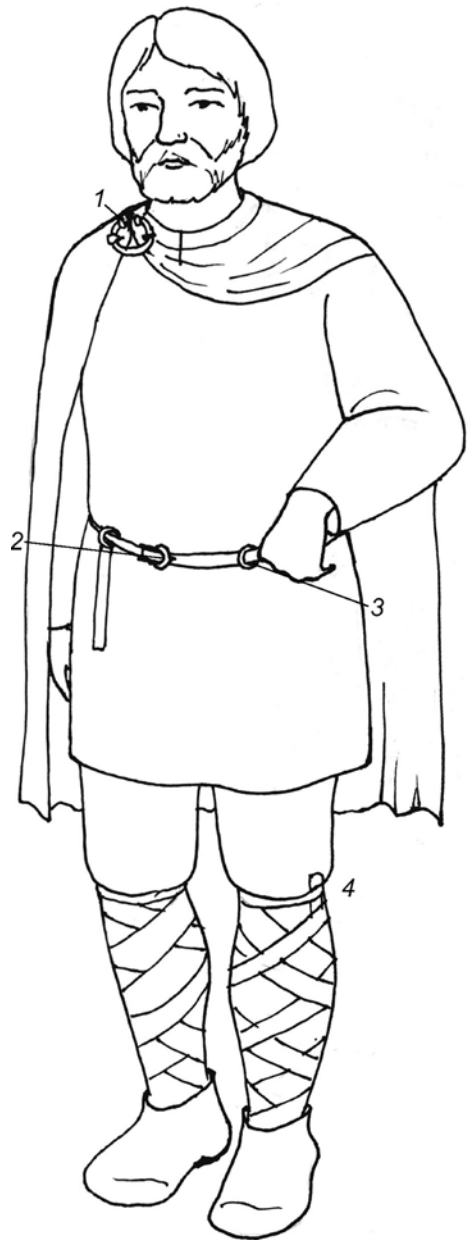


FIGURE 205 *Sukhodol (Kholmovo).*
Barrow № 10.
 1—fibulae;
 2—bronze lyrate buckle;
 3—2 belt rings;
 4—knife about left shin; probably,
 was at high shoes or windings.

Appendix: Tables

TABLE 1 *The number of female, male, and uncertain burials from 10th- to 13th-century archaeological sites of the Upper Volga region*

Archaeological site	Number of women's burials	Number of men's burials	Number of undetermined burials	In total
Berezovetskii	73	55	13	141
Besedy-2	5	8	2	15
Beskovo	1	0	0	1
Blagoveshenye	6	8	6	20
Bol'shaia Kosha	9	4	19	32
Dudenevo	10	7	0	17
Glinniki	27	13	4	44
Gorbunovo	1	0	0	1
Gorki	2	0	1	3
Gostomia	3	0	0	3
Gultsovo	4	3	0	7
Iagodino	4	1	4	9
Igrishchi	3	0	0	3
Iuriatino	3	0	11	14
Iurkino	2	0	3	5
Ivanovskoe (Vystavka)	2	0	1	3
Ivorovskoe	3	1	4	8
Izbrizh'e	65	44	0	109
Kamenka	0	0	1	1
Kashin	1	0	0	1
Khvoshnia	2	1	2	5
Khilovo	8	2	14	24
Khripelevo	not determined			
Kidoml'ia-1	2	0	4	6
Kidoml'ia-2	0	0	5	5
Kidoml'ia-3	1	0	6	7
Kleopino	2	0	5	7
Klimovo	0	0	1	1
Koshevo	3	0	0	3
Kozlovo	6	0	9	15

TABLE 1 *The number of female, male, and uncertain burials from 10th- to 13th-century (cont.)*

Archaeological site	Number of women's burials	Number of men's burials	Number of undetermined burials	In total
Malyi Bohot	2	2	0	4
Mikhail Arkhangel	1	0	0	1
Mogilitsy-1	3	2	13	18
Mogilitsy-2	0	0	5	5
Mokrye Pozhni	3	0	2	5
Mozgovo	2	4	16	22
Nicol'skoe-on-Soz'	1	0	1	2
Pekunovo-1	2	0	6	8
Pekunovo-2	35	23	22	80
Pershino, barrow group	0	0	2	2
Pershino, burial ground	0	0	3	3
Pleshkovo-1	34	37	3	74
Pleshkovo-2	2	4	0	6
Petrovskoe	1	3	18	22
Podborovie	2	0	1	3
Posady	4	4	12	20
Prudovo (Mikhailovo)	0	0	2	2
Rogovo	1	1	0	2
Rozhdestvenno	3	0	7	10
Savinskie Gorki	9	6	12	27
Sazonovo	0	0	4	4
Schapovo	0	0	8	8
Shitovichi-1	6	7	8	21
Sholokhovo	1	0	0	1
Silmenevo	2	1	2	5
Sosonnik	1	0	1	2
Sterzh	1	0	5	6
Struiskoe	6	5	22	33
Sukharino	0	0	3	3
Sukhodol (barrow 2)	1	0	0	1
Sukhodol (Kholmovo)	8	10	0	18
Sutoki-1	1	0	9	10
Sutoki-2	5	1	6	12
Svistunovo	0	0	5	5
Tikhmenevo	0	0	2	2
Troitsa	0	0	6	6

Archaeological site	Number of women's burials	Number of men's burials	Number of undetermined burials	In total
Tukhin'	3	0	2	5
Ust'e	3	0	13	17
Vasil'evskoye	1	0	0	1
Vasil'ki	1	0	2	3
Vaulino	0	0	1	1
Volga	6	0	5	11
Volosovo	1	1	0	2
Vorob'evo-1	2	2	7	11
Vorob'evo-2	7	3	14	24
Vyrkino-2	5	4	3	12
Vyrkino-3	1	1	2	4
Vyrkino-7	3	0	3	6
Vysokino (Titovka)	13	0	16	29
Zabor'e	15	4	26	45
Zagor'e-1, 2	13	12	8	33
In total:	459	284	423	1166

TABLE 2 *Frequency of occurrence of dress elements in female and male burials of the Upper Volga region (in percentage)*

Elements of a dress	Women's burials	Men's burials
All elements	98%	74%
Headdress	92%	
Neck and breast ornaments	75%	11%
Belt details	28%	80%
Wrist and hand ornaments	51%	17%
Shoe details		6%

TABLE 3 *Remains in 10th- to 13th century burials of the Upper Volga region*

Burial site	No of burial	Warp threads (material, thickness, twist)	Weft threads (material, thickness, twist)	Weave
Berezovetskii	61	wool	wool	–
Berezovetskii	103	wool	wool	twill
Berezovetskii	86	silk	silk	Braid?
Berezovetskii	56	–	–	–
Berezovetskii	64	–	–	–
Berezovetskii	68	flax	–	–
Berezovetskii	124	wool	wool	–
Berezovetskii	62	wool	wool	–
Berezovetskii	85	–	–	–
Berezovetskii	58	–	–	–
Berezovetskii	50(2)	–	–	–
Berezovetskii	39	–	–	–
Berezovetskii	34	–	–	–
Berezovetskii	36	wool	wool	–
Berezovetskii	81	Flax?	–	–
Berezovetskii	65	wool	wool	twill
Berezovetskii	50(1)	wool	wool	–
Berezovetskii	119	wool	wool	–
Berezovetskii	54	wool	wool	–
Berezovetskii	22	wool	wool	–
Berezovetskii	120	wool	wool	–
Berezovetskii	73	wool	wool	–
Berezovetskii	124	wool	Flax?	tablet-woven braid
Blagoveschenye	3(1)	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	plain weave
Blagoveschenye	5(2)	Wool, 0,8 mm, Z	Wool, 0,8 mm, Z	plain weave
Blagoveschenye	5(2)	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	plain weave
Blagoveschenye	9(2)	wool	–	–
Blagoveschenye	5(2)	wool	Flax?	tablet-woven braid
Bol'shaia Kosha	14(3)	wool	–	plain weave
Bol'shaia Kosha	20(1)	wool	–	plain weave
Vorobyevo-2	3	silk	silk	–
Glinniki	28(22)	wool	–	cord?
Gostomlia	5(4)	gold threads	–	–
Ivorovskoe	2	silk, gold threads	–	band

Density	Color	Dye	Degree of preservation	Location in a burial with inventory	Detail of dress
–	–	–	fragment	breast, beads	headdress
–	–	–	fragment	Buckle	belt
–	–	–	fragment	diadem	headdress
–	–	–	decay	Beads	headdress
–	–	–	decay	Beads	headdress
–	–	–	fragment	Belt	purse
–	–	–	fragment	bracelet	sleeve
–	–	–	fragment	–	–
–	–	–	decay	beads	headdress
–	–	–	fragment	–	–
–	–	–	fragment	–	collar
–	–	–	fragment	–	–
–	–	–	fragment	diadem	headdress
–	–	–	fragment	beads	headdress
–	–	–	fragment	Belt	purse
–	–	–	fragment	fibula	belt
–	–	–	fragment	–	collar
–	–	–	fragment	–	sleeve
–	–	–	fragment	–	sleeve
–	–	–	fragment	–	–
–	–	–	fragment	beads	headdress
–	–	–	fragment	beads	headdress
–	–	–	fragment	bracelet	sleeve
–	–	–	fragment	breast	shirt
14/12	–	–	fragment	bracelet	sleeve
12/10	–	–	fragment	Temporal rings	headdress
–	–	–	threads	–	–
–	blue, red	–	fragment	bracelet	sleeve
–	–	–	fragment	breast	shirt
–	–	–	fragment	Belt ring	belt
–	Yellow, red	–	fragment	–	–
–	–	–	fragment	–	Bride ornament
–	–	–	fragment	–	collar
–	Red, yellow	purpura	fragment	–	diadem

TABLE 3 *Remains in 10th- to 13th century burials of the Upper Volga region (cont.)*

Burial site	No of burial	Warp threads (material, thickness, twist)	Weft threads (material, thickness, twist)	Weave
Zabor'e	16(17)	wool		twill, fringe
Izbrizh'e	94	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	plain weave
Izbrizh'e	85	Wool, 0,6 mm, Z	Wool, 0,6 mm, Z	plain weave
Izbrizh'e	84	Wool, 0,8 mm, S		fringe
Izbrizh'e	74	–		plain weave
Izbrizh'e	67a(2)	Wool, 0,8 mm, Z	Wool, 0,7 mm, Z	plain weave
Izbrizh'e	64	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	plain weave
Izbrizh'e	47	Silk, 0,7 mm	Silk, 0,4 mm, Z	tablet-woven braid, width 35 mm, 1:2
Izbrizh'e	105(3)	Wool, 0,8 mm, Z	Wool, 0,8 mm, Z	plain weave
Izbrizh'e	43(1)	Wool, 0,8 mm		fringe
Izbrizh'e	37	Wool, 0,9 mm, Z	Wool, 0,9 mm, Z	plain weave
Izbrizh'e	37	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	Twill 1:2
Izbrizh'e	47	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	plain weave
Izbrizh'e	135(1)	Wool, 0,6 mm, Z	Wool, 0,6 mm, Z	Twill 2:1
Izbrizh'e	107(1)	Wool, 0,8 mm, Z	Wool, 0,8 mm, Z	Twill 1:2
Izbrizh'e	107(2)	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	Twill 1:2
Izbrizh'e	109	Wool, 0,8 mm, Z	Flax, not preserved	tablet-woven braid
Izbrizh'e	109	Wool, 0,5 mm, Z	Wool, 0,5 mm, Z	plain weave
Izbrizh'e	109	Wool, 0,9 mm, Z, Flax, not preserved	Wool, 0,9 mm, Z Flax, not preserved	plain weave
Izbrizh'e	124(1)	–		plain weave
Izbrizh'e	129	–		twill
Izbrizh'e	134	wool		fringe
Izbrizh'e	132	–		plain weave
Izbrizh'e	106(1)	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	plain weave
Izbrizh'e	67a(1)	–		plain weave
Kidoml'a	1	–	–	–
Pekunovo-2	7	silk		twill
Pekunovo-2	7	wool		plain weave
Pleshkovo-1	19(1)	wool	Flax?	tablet-woven braid
Pleshkovo-1	14	wool		twill

Density	Color	Dye	Degree of preservation	Location in a burial with inventory	Detail of dress
–	–	–	fragment	–	headdress
8/15	–	–	imprint	bracelet	sleeve
12/11	–	–	fragment	Temporal rings	headdress
3(2ZS)Z	red	–	fragment	Temporal rings	headdress
–	–	–	imprint	buckle	belt
12/10	–	–	fragment	Temporal rings	headdress
10/22	–	–	fragment	Temporal rings	headdress
30/26	–	–	fragment	Temporal rings	headdress
8/7	blue	indigo	fragment	Temporal rings	headdress
4S	red	–	fragment	Temporal rings	headdress
10/9	blue	indigo	fragment	bracelet	sleeve
13/11	blue	indigo	fragment	fibula	cape
8/14	red	–	fragment	–	collar
9/13	blue	indigo	fragment	–	Collar?
14/12	blue	indigo	fragment	fibula	Cape
16/14	–	–	imprint	Neck-ring	Collar?
–	blue, red, yellow	indigo, madder	fragment	Neck-ring, bracelet	collar, sleeve
13/11	–	–	fragment	bracelet	sleeve
10/9	red	madder	fragment		“Poneva”
–	–	–	imprint	buckle	belt
–	–	–	imprint	–	collar
–	red	–	fragment	Temporal rings	headdress
–	–	–	imprint	–	collar
10/9	–	–	imprint	neck-ring	collar
–	–	–	imprint	Temporal rings	headdress
–	–	–	fragment	–	diadem
–	green	–	fragment	–	collar
–	–	–	fragment	–	collar
–	blue, red	–	fragment	breast	shirt
–	–	–	fragment	–	–

TABLE 3 *Remains in 10th- to 13th century burials of the Upper Volga region (cont.)*

Burial site	No of burial	Warp threads (material, thickness, twist)	Weft threads (material, thickness, twist)	Weave
Pleshkovo-1	23(5)	wool		–
Pleshkovo-1	24(1)	wool		cord
Pleshkovo-1	19(1)	Wool, 0,8 mm, Z	Wool, 0,8 mm, Z	Twill, 1:2
Pleshkovo-1	24(2)	Wool, 0,8 mm, Z	Wool, 0,8 mm, Z	Twill, 1:2
Pleshkovo-1	2	Wool, 0,8 mm, Z	Wool, 0,8 mm, Z	plain weave
Pleshkovo-1	25(1)	wool		tablet-woven braid
Pleshkovo-1	24(1)	wool		tablet-woven braid
Pleshkovo-1	18(1)	wool		twill
Pleshkovo-1	12	wool		cord
Pleshkovo-1	9(2)	wool	Flax?	tablet-woven braid
Pleshkovo-1	9(2)	Wool, 0,8 mm, Z	Wool, 0,8 mm, Z	twill
Pleshkovo-1	26	wool		cord
Pleshkovo-1	9(1)	wool		–
Pleshkovo-1	1(2)	wool	Flax?	tablet-woven braid
Pleshkovo-1	2	wool, plant fiber	Flax?	tablet-woven braid
Pleshkovo-1	2	Wool	Flax	tablet-woven braid
Pleshkovo-1	2	wool		cord
Pleshkovo-1	1(2)	wool		plain weave
Pleshkovo-1	9(2)	wool		tablet-woven braid
Pleshkovo-1	17	wool		tablet-woven braid
Pleshkovo-1	1(2)	wool		bell
Pleshkovo-1	52(1)	–		plain weave
Pleshkovo-1	17	Wool, 0,7 mm, Z	Wool, 0,7 mm, Z	Twill, 1:2
Pleshkovo-1	30(1)	Wool, 0,6 mm, Z	Wool, 0,6 mm, Z	Twill, 1:2
Pleshkovo-1	16(2)	wool	Flax?	tablet-woven braid
Pleshkovo-1	16(2)	wool	wool	twill
Pleshkovo-1	1(2)	wool		cord
Pleshkovo-1	16(2)	wool		twill
Pleshkovo-1	52(2)	–		plain weave
Pleshkovo-1	41(2)	wool		cord
Pleshkovo-1	41(2)	wool		cord
Pleshkovo-1	30(2)	wool		–

Density	Color	Dye	Degree of preservation	Location in a burial with inventory	Detail of dress
–	–	–	threads	Temporal rings	headdress
–	–	–	fragment	–	–
9/8	blue	–	fragment	breast	shirt
7/5	red	–	fragment	bracelet	sleeve
5/6	blue	–	fragment	–	–
–	blue, red, yellow	–	fragment	bracelet	sleeve
–	blue	–	fragment	bracelet	sleeve
–	–	–	imprint	buckle	shirt
–	–	–	fragment	–	Bride ornament
–	blue, red	–	fragment	–	–
10/9	–	–	fragment	breast, belt	shirt
–	–	–	fragment	–	–
–	–	–	thread	Temporal ring	–
–	blue, red	–	fragment	bell	–
–	red	–	fragment	–	headdress
–	blue, red	–	fragment	–	sleeve
–	–	–	fragment	plaques	Braid ornament
–	–	–	imprint	bracelet	sleeve
–	red, yellow	–	fragment	–	–
–	blue, red	–	fragment	fibula	collar
–	blue, red	indigo, madder	fragment	–	headdress
–	–	–	imprint	steel	–
9/6	blue	–	fragment	bracelet	sleeve
14/11	–	–	fragment	breast, bell	shirt
–	blue, red, yellow	–	threads	–	–
15/12	blue	–	fragment	bracelet	sleeve
–	–	–	fragment	–	–
–	–	–	fragment	–	–
–	–	–	imprint	neck-ring	collar
–	blue, red	–	fragment	bell	collar
–	–	–	fragment	–	–
–	–	–	threads	fibula, bracelet	collar, sleeve

TABLE 3 *Remains in 10th- to 13th century burials of the Upper Volga region (cont.)*

Burial site	No of burial	Warp threads (material, thickness, twist)	Weft threads (material, thickness, twist)	Weave
Pleshkovo-1	10(1)	wool		tablet-woven braid
Struiskoe	5(6)	–		plain weave
Struiskoe	6(1)	–		plain weave
Sukhodol	7	wool		–
Sukhodol (Холмово)	2	wool		–
Iurkino	2	wool		–
Iagodino	6	–		–
Iagodino	12	–		–

TABLE 4 *Remains of leather, birch bark, and felt in 10th- to 13th century burials of the Upper Volga region*

Archaeological site	Burial	Material	Place	Dress element
Berezovetskii	39	leather	belt	purse
Berezovetskii	127(1)	leather	belt rings	shoes
Berezovetskii	81	felt	–	headdress
Berezovetskii	81	leather	belt	purse
Berezovetskii	26	leather	belt plaques	belt
Berezovetskii	54	birch bark	diadem	diadem
Berezovetskii	65	leather	belt	belt
Berezovetskii	73	birch bark	diadem	diadem
Berezovetskii	62	birch bark	diadem	diadem
Berezovetskii	58	leather	Temporal rings	headdress
Berezovetskii	67	leather	belt	purse
Berezovetskii	59	leather	Temporal rings	headdress
Berezovetskii	101	leather	belt	purse
Bol'shaia Kosha	14(3)	fur	neck	fur coat
Bol'shaia Kosha	20(1)	fur	belt	fur coat
Gorbunovo	3	leather?	Temporal rings	headdress
Izbrizh'e	107(2)	leather	neck-ring	collar
Izbrizh'e	107(1)	leather	Belt rings	belt

Density	Color	Dye	Degree of preservation	Location in a burial with inventory	Detail of dress
–	blue	–	threads	Temporal rings	headdress
–	–	–	imprint	neck-ring	collar
–	–	–	imprint	bell	–
–	–	–	fragment	Temporal rings	headdress
–	–	–	fragment	Temporal rings	headdress
–	–	–	threads	belt	belt
–	–	–	threads	–	belt
–	–	–	fragment	–	hemline

Archaeological site	Burial	Material	Place	Dress element
Izbrizh'e	53	leather	Belt ring	belt
Izbrizh'e	88	birch bark	Temporal rings	headdress
Izbrizh'e	21	leather	–	shoes
Kidoml'a	156A	leather	Temporal rings	headdress
Kleopino	2	leather	skull	diadem
Mozgovo	2	leather	–	diadem
Pleshkovo-1	9(2)	leather, fur	breast	fur coat
Pleshkovo-1	19(1)	leather, fur	breast	fur coat
Rozhdestvenno	4	leather	neck	collar
Rozhdestvenno	6	leather	hands	sleeves?
Sukhodol	1(1)	leather	belt	purse
Shitovochi-1	1(1)	leather	belt	belt

TABLE 5 *Number of child burials in 10th- to 13th century archaeological sites of the Upper Volga region*

	Child	Adolescent	Uncertain age	In total
Male	4	6	0	10
Female	16	9	3	28
Undetermined	6	0	8	14
In total	26	15	11	52

TABLE 7 *Berezovetskii: elements of women's headdress*

No	No of burial	Age	Burial rite	Temporal rings				Small size
				Bracelet with tied ends	Bracelet with open ends	Bracelet with turn-up ends	Wire with oval plates	
1	2	3	4	5	6	7	8	9
1	1	Ad	Cr	1				
2	3	Ad	Cr					
3	9	Ad	Cr					
4	10(2)	Ad	Inh	4				
5	14	Ad	Inh		1			
6	17	Ad	Cr	?				
7	19	Ad	Cr	2				
8	20(III)	Ad	Cr					
9	21	Ad	Inh	3				
10	22	Ad	Inh					
11	27	Ad	Inh	?				
12	34	Ad	Cr	?				
13	35	Y	Cr	?				

TABLE 6 *Izbrizh'e: age at death*

	Infant	5-10	10-15	15-25-30	25-45-50	45-70	In total
Male	0	8	6	7	19	10	50
Female	0	3	5	8	6	14	36
Uncertain	1	2	0	0	0	0	3
In total	1	13	11	15	25	24	89

uncertain	With metal beads	Diadems with spirals and plates	Diadems lamellar	Beads	Pendants lamellar trapezoidal and round	hairpin
10	11	12	13	14	15	16
1		1				
		1				
		1				
		1				
		1				
	2					
		1				
		1				

TABLE 7 *Berezovetskii: elements of women's headdress (cont.)*

No	No of burial	Age	Burial rite	Temporal rings				
				Bracelet with tied ends	Bracelet with open ends	Bracelet with turn-up ends	Wire with oval plates	Small size
14	36	Ad	Inh	?				
15	37	Y	Cr	?				
16	42	Ad	Inh	2				
17	43	Y	Inh					4
18	50(I)	Ad	Inh	6				
19	50(II)	Ad	Inh	3				2
20	51	Ad	Inh	3				
21	54	Ad	Inh	6				
22	55	Ad	Inh	4				
23	56	Ad	Cr	?				
24	58	Ad	Inh	4				
25	60	Ad	Inh	4				
26	61	Ad	Inh	4				
27	62	Ad	Inh					
28	64	Ad	Cr					
29	70	Ad	Cr					
39	72	Ad	Inh	4				
31	73	Ad	Inh	?				
32	75	Ad	Inh	1				
33	78	Ad	Inh	1				
34	80	Ad	Inh	4				
35	83	Ad	Inh	?				
36	84	Ad	Inh	4				6
37	85	Ad	Cr					
38	86	Ad	Inh	4				
39	92	Ad	Inh	2				

uncertain	With metal beads	Diadems with spirals and plates	Diadems lamellar	Beads	Pendants lamellar trapezoidal and round	hairpin
				?	20	
			1			6
					?	4
		1				
		1				
		1				
		1				
		1				
		1				
1						
		1				

TABLE 7 *Berezovetskii: elements of women's headdress (cont.)*

No	No of burial	Age	Burial rite	Temporal rings				Small size
				Bracelet with tied ends	Bracelet with open ends	Bracelet with turn-up ends	Wire with oval plates	
40	94	Ad	Inh					13
41	97	Ad	Inh	?				
42	98	Ad	Inh					2
43	100	Ad	Cr	?				
44	102	Ad	Inh					
45	105	Ad	Inh	1				
46	106	Ad	Inh	1				2
47	107	Ad	Inh					1
48	113	Ad	Inh	1				
49	114	Ad	Cr					
50	119	Ad	Inh				3	
51	120	Ad	Inh	6				
52	121	Ad	Inh	?				
53	124	Ad	Inh	6				
54	130	Ad	Inh			1		
55	132	Ad	Inh	2				
56	134	Ad	Inh					
57	135	Ad	Inh		2			

Ing – inhumation, Cr – cremation, Y – young, Ad – adult

uncertain	With metal beads	Diadems with spirals and plates	Diadems lamellar	Beads	Pendants lamellar trapezoidal and round	hairpin
		1				
		1				
	1					
		1				
					3	
		1				
1	1					1

TABLE 8 *Berezovetskii: neck, breast, and belt ornaments in female burials*

Beads													
No	No of burial	Gold foil glass	Silver foil glass	Blue	Lemon-shaped striped beads	Red prismatic	Blue double	Prismatic blue with white hombus	Mottled	Mosaic black	Minced beads	Cornelian	Crystal
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	1								1			?	
2	3								1		?		
3	6				?			?			?		
4	9				?			?	?				
5	10(2)	?		?			?				?		
6	14	1									?		
7	15											4	
8	16												
9	17				1								
10	19								?			?	
11	21	8									24		
12	22	?	?								?		
13	25			?	?		?	?					
14	27		?								?		
15	34				1				?			?	
17	36			?			?		?			?	
18	42	?		?		?	?	?	?		?		
19	43		1			3					207		
20	50(1)	?	?			?					?		
21	50(2)	?				?					?		
22	51		?		?					?			

															Neck-rings		Pendants	
Ametethystine	Aquamarine	Geshir	Amber	Silver	Uncertain	In total	Iron	Bronze	Crescent	Chain	Knives	Bells	Spiral	Round and coins				
15	16	17	18	19	20	21	22	23	24	25	26	27	28	29				
					?	?												
						15												
						?												
						?												
						7			3		1							
				5		6												
						4				?								
					?	?												
						2												
					?	16?												
						32												
						?	1				1	3						
		?									1							
						5												
					?		1				1							
			1			212	1	1										
		?				41		1				9	collar					
								1										
								1										

TABLE 9 *Berezovetskii: wrist and hand ornaments as part of female burial dress*

No	No of burial	Finger ring on the left hand	Type of finger ring on the left hand	Finger ring on the right hand	Type of finger ring on the right hand
1	22			1	lamellar
2	27				
3	35				
4	42			2	wire
5	43	1	wire	1	wire
6	50(1)	5	Lamellar with a wide middle, wire	3	lamellar
7	54	2	lamellar		
6	55	1	wire	1	wire
7	58	1	lamellar		
8	60				
9	62	1	—		
10	64	1	Lamellar with a wide middle		
11	70				
12	84				
13	85	1	lamellar		
14	94			1	lamellar
15	97				
16	98				
17	106			1	—
18	113				
19	119	1	lamellar		
20	124	1	Fals twisted cast		
21	130	1	Fals twisted cast		
22	134				
23	135	1	—		

In total, finger rings	Bracelet on the left hand	Type of bracelet on the left hand	Bracelet on the right hand	Type of bracelet on the right hand	In total, bracelets
1			1	Wire twisted	1
	1	rod			1
	rod				1
2					
2			1	Wire twisted	1
8					
2					
2	1	rod	1	rod	2
1			1	rod	1
			1	Wire twisted	1
1	1	rod			1
1	2	–			1
	1	Wire twisted			1
	1	rod			1
1					
1					
	1	wire twisted			1
	1	rod			1
1					
	1	wire twisted			1
1					
1			1	lamellar	1
1					
			1	lamellar	1
1			1	lamellar	1

TABLE 10 *Berezovetskii: dress details in male burials*

No	No of burial	Burial rite	Fibulas	Buttons	Belt complex							
					Buckles	Belt rings	Belt plaques	Knives	Textile and leather purses	Hones	Finger rings	Shoes rings
1	2	Cr				1	2	2				
2	7	Inh			1							
3	20(v)	Cr	1					1				
4	26	Inh			1		5	2				
5	32	Cr	2									
6	39	Inh	1 belt					1	1			
7	49	Cr			1			1				
8	59	Inh						1				
9	65	Inh	1 belt		1			1		1		
10	66(I)	Inh						1				
11	66(II)	Inh						1				
12	68	Inh			1			1	1			
13	81	Inh						1	2			
14	86	Inh						1				
15	87	Inh	1 shoulder	4								
16	96	Inh	1 belt		1	1		1				
17	101	Inh		2	2			1	1			
18	103	Inh			1			1				
19	108	Cr	1							1		
20	110	Inh			1			1				
21	111	Inh			1				1		2	
22	112	Inh			1			1				
23	115	Inh			1			1	1			
24	118	Inh			1			1				
25	122	Inh			1			1				
26	125	Inh			1			1				
27	126	Inh				1		1				
28	127(I)	Inh			1			1		1	1	2

Cr – cremation, Inh – ingumation.

TABLE 12 *Bol'shaia Kosha: details of headdress, neck-rings, and beads in female burials (cont.)*

Mound, Temporal rings burial		Beads												
No		Bracelet-sized with tied ends	Small size	Wire with rhombic plates	Wire of average diameter	Neck-rings	Cornelian	Gold foil glass	Silver foil glass	Yellow spherical	Mottled	Blue	Uncertain	In total
5	14(3)	6		1						6		3 rows		?
6	15	6				1		?					?	38
7	17(1)		2			1		22		4				26
8	18	6					2	78		7				87
9	21(1)	6				1	2	4			13	103		122
10	21(3)	6				1	2	5	27		2			36

TABLE 13 *Bol'shaia Kosha: jewelry and fasteners in female burials*

No of burial													
No		Fibulas	Bronze Plaques	Crosses	Round	Trapezoidal	Bells	Spirals	Zoomorphic pendants	Rings with beads	Chain	Finger ring	Bracelets
1	1891 r.	2		1			33	7		2	1		
2	8								1, belt			3	1
3	9												2
4	14(1)											1	1
5	14(3)		belt, breast				2, belt			1, neck		2	2
6	17(1)											2	2
7	18											2	1
8	21(1)			1	5		12, shoulders	2					2
9	21(3)			1	10	belt	30, shoulders	3		1, shoulder		1	1

TABLE 14 *Bol'shaia Kosha: dress details in male burials*

No	No of burial	Belt details					Button	
		Plaques	Leather belt	Belt rings	Buckle	Knives	Finger ring	
1	1891	?	1	2	1	3		
2	19(1)				1			
3	19(2)			1				
4	20(1)			2, right	1, center	1, left	1	1, right
5	21(2)			2, right	2, center	1, left		

TABLE 15 *Dudenevo: dress details in female burials*

No	No of burial	Temporal rings		Beads							Pendants						
		Bracelet-sized	Small size	With the beads	Gold foil glass	Mottled	Red prismatic	Cornelian	Amber	Uncertain	Red spherical	Small white beads	Neck-rings	Bells	Round	Chain	Finger rings
1	2(1)	2		1	1	1	1	5	2	150	1				1	1	
2	2(2)	6		7	6		3	4			1	2	4	1	3		
3	3	2															
4	6	6		?	?		?				1	12	9	1	1		
5	10		1	1							2			1		1	
6	11	2					5					16	1				
7	12			2				3									
8	17	3	3		14						?						
9	19		2									1	2			2	

TABLE 16 *Dudenevo: dress details in male burials*

No	No of burial	Belt details							Knife at the leg
		Fibulas	Buckles	Belt rings	Belt plaques	Knives	Bags	Bracelets	
1	1-1890, Pletnev		1			1			
2	1-1908			2		1			
3	3-1908					1			
4	4-1908					1			
5	12-1939		1	2		1			1
6	45-1939	1	1	1		1	1	1	
7	1-1890, Ubozhkov			2	14	1			

TABLE 17 *Glinniki: details of headdress in female burials*

No	Kyprau, burial	Temporal rings								Bells
		Bracelet-sized with tied ends	Bracelet-sized with closed ends	With turned in ends, small and average diameter	Small size	With the beads	Radial	Uncertain form	Diadem lamellar	
1	1-1884	-	-	-	-	-	-	-	-	
2	3-1884					1				
3	4-1884							1		
4	5-1884	4			2					
5	6-1884	2				2				
6	5	5								
7	6	2					1			
8	7				4				1	
9	8				6					
10	10	3	2		2					

Temporal rings

No	Kypran, burial	Bracelet-sized with tied ends	Bracelet-sized with closed ends	With turned in ends, small and average diameter	Small size	With the beads	Radial	Uncertain form	Diadem lamellar	Bells
11	27				2					1
12	21(1)				2					3
13	21(2)				2					
14	22		3	1						
15	31				6					
16	34	2								1
17	36	3								
18	37	6			1					
19	40	–	–	–	–	–	–	–	–	–
20	43	6								
21	44				3					
22	45							3		
23	46							3		
24	54				3					
25	56	6								
26	59	8			1					
27	60	1			2					

TABLE 19 *Glinniki: details of burial dress in the belt and breast areas of female burials (cont.)*

No	No of burial	neck-rings	Beads rows	Separate beads (1-5)	Pendants and coin-pendants	Pendants trapezoidal	Knives	Chain with pendants	Bells	Crosses	Spirals	Other
23	46	-	-	-	-	-	-	-	-	-	-	-
24	54			5								
25	56			3?								
26	59		1				1, belt	1, shoulder	10, neck			
27	60								1, belt	9, neck		

TABLE 20 *Glinniki: wrist and hand ornaments of women's dress*

No	No of burial	Finger rings on the left hand		Finger rings on the right hand		Finger of the right hand	In total	Bracelets on the left hand		Bracelets on the right hand		In total
		Type of finger ring on the left hand	Type of finger ring on the right hand	Type of finger ring on the right hand	Type of finger ring on the right hand			Type of bracelet on the left hand	Type of bracelet on the right hand	Type of bracelet on the right hand	Type of bracelet on the right hand	
1	43			1	-	-	1			1	-	1
2	59	2	-	1	Lamellar	-	1	1	wire twisted			1
3	37						0			1	Lamellar	1
4	36	1	-	1	-	-	1					0
5	34	1	Rod with tied ends				1					0
6	22						0			1	Wire	1

No	No of burial	Finger rings on the left hand Type of finger ring on the left hand	Finger rings on the right hand Type of finger ring on the right hand	Finger of the right hand In total	Bracelets on the left hand Type of bracelet on the left hand	Bracelets on the right hand Type of bracelet on the right hand	In total
7	21(2)	2 -		1	1 Wire		1
8	10	1	1 -	-	1		0
9	7	2 Lamellar	3 Lamellar	2-3	0	1 -	0
10	6			0	1 Lamellar	1 Wire	0
11	5			0		1 Wire	1
12	1-1884	2 Wire		1	1 -	1 -	1
13	60	1 -	1 -	-	1		0

TABLE 21 *Glinniki: elements of men's dress*

No	Burial	Buckle	Belt rings	Knives	Hones	Bracelets
1	1			1, belt, left		
2	2			1, shin		
3	4			1, shin		
4	9	1, right			1, belt, left	1, right
5	14			2, belt, left		
6	15	1, left		2, belt, left		
7	23			2, belt, left		
8	27	1, left		1, belt, left		
9	33	1, left		1, belt, left		
10	38		1, left	1, belt, left		
11	49	1, left	2, left	1, left		
12	59			1, left		

TABLE 22 *Iagodino: dress details in female burials*

No	No of burial	Beads				Pendants		
		Small size Temporal rings	Gold foil glass	Blue	White	Cornelian	Drilled plum stone	Crescent pendants
1	12		24			3		
2	8			6				1
3	6	1			?			
4	10						6	

TABLE 23 *Izbrizh'e: headdress details in female burials*

No	No of burial	Temporal rings					
		Bracelet-sized				Small size	
		With 2 tied ends	With 1 tied end	With closed ends	With turn-up ends	With S-shaped ends	With 2 tied ends
1	2	3	4	5	6	7	8
1	16(1)	1					
2	19(3)				1		
3	20(2)						
4	42		1	1			
5	43(2)		3				1

Wrist and hands ornaments					
Zoomorphic	Bells	Finger ring	Bracelets	Spindle in leather bag	Fragments of leather of shoes
		1, left, 2right	1, left		2
1, shoulder	2, shoulder	1, left	2, left		
		2, left, 3belt	2, left, right		
1, belt		1, left		1,belt	

With the beads							
With closed ends	With turn-up ends	With wire beads	With granulated beads	With glass beads	Bracelet-sized fragments	Small size fragments	trapezoid pendants
9	10	11	12	13	14	15	16
				1			
1	1						
		2					
1	1						

TABLE 23 *Izbrizh'e: headdress details in female burials (cont.)*

No	No of burial	Temporal rings					
		Bracelet-sized				Small size	
		With 2 tied ends	With 1 tied end	With closed ends	With turn-up ends	With S-shaped ends	With 2 tied ends
6	44	1					
7	47		5				
8	48(1)						1
9	48(2)		2				
10	48(3)						
11	52						
12	56(1)		2				
13	58(1)		2				
14	58(3)			1			
15	59					4	
16	61(2)		5				
17	64		2				
18	65(2)		4				
19	67(1)		4				
20	67a(2)	2	4				
21	71		5	1			
22	75(2)		4	1			1
23	81						
24	82(1)		4				
25	84		2				
26	85						1
27	88	6					
28	96(2)				1		
29	105(1)						
30	105(3)						2
31	108						

With the beads

With closed ends	With turn-up ends	With wire beads	With granulated beads	With glass beads	Bracelet-sized fragments	Small size fragments	trapezoid pendants
1							
1							
		1					
2							5
1							
6							
		2					
	1						
1							
4							
1	1						

TABLE 23 *Izbrizh'e: headdress details in female burials (cont.)*

No	No of burial	Temporal rings					
		Bracelet-sized				Small size	
		With 2 tied ends	With 1 tied end	With closed ends	With turn-up ends	With S-shaped ends	With 2 tied ends
32	109	6					
33	116(2)						
34	118	4	1				
35	120			3			
36	123		6				
37	124(2)	4					
38	134		2	2			
39	135(1)	1	4				
40	136			5			
41	139						
42	7(3)			2			
43	90(2)		3				
44	4(1)		3				
45	4(2)		1				
46	1-1882		1				
47	4-1882		6				
48	5-1882		1				
49	9-1882	4					
50	4-1879						

With the beads

With closed ends

With turn-up ends

With wire beads

With granulated beads

With glass beads

Bracelet-sized fragments

Small size fragments

trapezoid pendants

1

1

1

2

2

2

TABLE 26 *Izbrizh'e: dress details in the area of the belt in female burials*

No	No of burial	Bells	Knives	Pouches with spindles, combs
1	43(2)	1		
2	48(1)	4		
3	61(2)		1	
4	106(1)	2		
5	109	2		1
6	123	2		
7	132		1	
8	134	2		
9	90(2)			1
10	4-1879	1		

TABLE 27 *Izbrizh'e: wrist and hand ornaments in female burials*

No	No of burial	Finger rings on the left hand		Finger rings on the right hand		Bracelets on the left hand		Bracelets on the right hand	
		In total	Finger ring on the left hand	In total	Finger ring on the right hand	In total	Bracelet on the left hand	On total	Bracelet on the right hand
1	19(3)	1	rod	-					
2	20(2)			1	Wire ring finger	1			
3	26							1	rod
4	44			1	Lamellar	-	1		
5	47	1	rod	-	1	Wire	-	1	
6	56(1)			1	Wire twisted	ring finger	1		

TABLE 27 *Izbrizh'e: wrist and hand ornaments in female burials (cont.)*

No	No of burial	Finger rings on the left hand			Finger rings on the right hand			Bracelets on the left hand		Bracelets on the right hand			
		In total	Finger ring on the left hand	Finger of the left hand	In total	Finger ring on the right hand	Finger of the right hand	In total	In total	Bracelet on the left hand	On total	Bracelet on the right hand	In total bracelets
7	58(3)	1	lamellar	–				1					
8	71	1	ribbed	ring finger	1	Wire	ring finger	1					
9	75(2)	1	Wire	ring finger				1					
10	84				1	–	ring finger	1					
11	84a(1)				1	ribbed	middle	1					
12	84a(4)	1	ribbed	–				1					
13	94	1	braided	–				1		1	Wire twisted	1	
14	105(3)	1	cast	ring finger				1					
15	109	2	lamellar	ring finger	3	lamellar	middle	1	3d rod	2	rod	1	
16	116(1)	2	Wire	ring finger				1					
17	123	2	lamellar	ring finger, middle	2	Lamellar	ring finger, middle	1		1	rod	1	
18	124(2)							1	Wire twisted				1
19	134							1	Lamellar	1	lamellar	1	
20	139	1	with insert	ring finger	1	rod	ring finger	1					

TABLE 29 *Khilovo: dress details in female burials*

No	Temporal rings				beads				Pendants	
	No of burial	Bracelet-sized with tied ends	Wire with rhombic plates	Small size	Gold foil glass	Silver foil glass	Crystal	Fibula	Round	Composite pendant
1	3		6		10		1			2, shoulder, 1, belt
2	4	5			70					
3	6	2								
4	13				15				3	
5	19	3	1		80				1, shoulder	
6	20	3				15				
7	21	5		1		1	2			
8	23	3								

TABLE 30 *Pekunovo-2: details of headdress and beads in female burials*

No	No of burial	Temporal Rings			Beads		
		Small size	With metal beads	With glass beads	Beam	Gold foil glass	Silver foil glass
1	6-1933	2	2				
2	9-1933	2	2				
3	12-1933	2	2				
4	1-1971	2					
5	6-1971	2	4			70	
6	7-1971	3			3	30	

TABLE 30 *Pekunovo-2: details of headdress and beads in female burials (cont.)*

No	No of burial	Temporal rings			Beads		
		Small size	With metal beads	With glass beads	Beam	Gold foil glass	Silver foil glass
7	9-1971	2				2	
8	18-1972	2				?	
9	19-1972	2	2			20	
10	21-1972	2				18	
11	23-1972		2				
12	24-1972	3				18	
13	25(1)-1972	6		1			
14	26-1972	1		1			
15	27(2)-1972	4	1			5	2
16	28-1972		2				
17	32-1972		3				
18	35-1972	4					
19	38-1972					13	
20	39-1972		2	1			
21	40(2)-1972			2			
22	40(3)-1972		1				
23	42-1972	1	1			2	3
24	43(1)-1972		1	1		46	
25	44-1972	2					
26	45-1972	2					
27	46(2)-1972	2					
28	48-1972		1		1		
29	51-1972		1			2	1
30	54-1972	2					
31	65-1972	2	2			6	
32	66-1972	6	2			25	2
33	1	4					6
34	4	3		1			
35	8	3					

Blue	Yellow	Red	Mottled	Cornelian	Aquamarine	Amethystine	Crystal	Glass uncertain	In total
									2
									?
			1	2				4	27
									18
								10	28
?	?							2	17
?		104						?	122
		1							14
				5				6	11
								2	7
								6	5 ²
2							2		4
							1	2	6
								3	3
									6
									27
									6
									?
			1	2			4		7

TABLE 32 *Pekunovo-2: dress details in male burials*

No	No of burial	Belt details						Accessories at the shin		
		Buttons	Buckles	Belt rings	Knives	Iron rods	Hones	Bags	Rings	Knives at the shin
1	2-1933		1		1					
2	6-1933		1	2	1					
3	5-1971				1					
4	8-1971	1								
5	11-1971				1					
6	12-1971		1	2	1			1		
7	15-1971		1							
8	29(2)-1972		1		1		1		2	1, right
9	31(2)-1972	1			1					
10	33-1972		1	2	1			1		
11	34(1)		1						1	
12	34(2)		1							
13	36-1972		1							
14	40(1)-1972		1		1					
15	49-1972		1	2	1	1	1			
16	53(1)-1972				1					
17	53(2)-1972				1					
18	53(3)-1972		1							1, right
19	56-1972		1		1		1			
20	62-1972				1					
21	63-1972				1					
22	68-1972		1	2						1, right
23	15		1		1					

TABLE 33 *Pleshkovo-1: headdress details in female burials*

Temporal rings											
No	No of burial	Small size	With the beads	Curly	Bracelet-sized	Socketed	Wire with rhombic plates	Diadems	Braid ornaments	Pendants	Beads
1	4	2				2					
2	5	8	2		1						
3	6	4									
4	9(1)	2									
5	9(3)	4				2					
6	10	2	2								
7	12(1)	2							with cords and plates		
8	17	?									
9	18(2)	2									
10	24(1)	?									
11	25(1)	4						leather			
12	25(2)	3									
13	26(1)	13							With 16 bells		5
14	27	2			2						
15	28	1			1					1	
16	29	5								1	
17	31(2)	2	1	1							
18	33(3)	2									
19	36	2				2		With plates			
20	37	8									
21	39	4			2						
22	41(2)	7						leather	with cords and plates		
23	43	4									
24	44							lamellar			
25	46	13									
26	47	6					2				

Temporal rings

No	No of burial	Small size	With the beads	Curly	Bracelet-sized	Socketed	Wire with rhombic pendants	Diadems	Braid ornaments	Pendants	Beads
27	48(2)	5								1	
28	52(2)	?									
29	53(3)	2								?	?
30	55	4									
31	57	2						lamellar	with cords		
32	58(2)	5			1				with 16 bells		

TABLE 34 *Pleshkovo-1: beaded necklaces from female burials*

Glass-metal Glass

No	No of burial	Gold foil glass	Silver foil glass	Gray	Blue	Yellow	Green	Red	Black	Lemon shape	White with blue rhombus	Uncertain color	Cornelian	Amber	In total
1	4				8									1	9
2	5		43		2	1		5		1					52
3	6		42		2		11			1		5			61
4	9(1)				8					2					10
5	9(3)		6		14						1		23		44
6	10		57		12								4		73

TABLE 35 *Pleshkovo-1: dress details in the neck and breast area of female burials*

Pendants and sewn ornaments														
No	No of burial	Neck-rings	Bells	Zoomorphic of Smolensk type	Coin-pendants	Round	Square	Crosses	Chiming	Animals fangs	Rings	Tubules	Chain	Fibulae in the center of breast zone
1	4	1	2		1				1					1
2	5	1	1	2	1	1							1	
3	6	1	2											
4	9(1)	1			2				1			2		
5	9(3)				3				1				1	1
6	10	1							1					1
7	12(1)	1			2									
8	17	1				1			1					
9	18(2)								1				1	1
10	24(1)													1
11	25(1)	1	2		3									1
12	25(2)	1			4	2								
13	26(1)	3			1				1				1	1
14	27	1			1				1				1	1
15	28	1	1											
16	29					1								
17	31(2)	1	1						1					
18	33(3)							1						
19	36													
20	37	2					1		1	1	1		1	
21	39	1	2		1									1
22	41(2)		3		1	2								1
23	43													
24	44	1			1							3		1
25	46	3	16		1				1					1
26	47	1	3		1					1			1	

TABLE 35 *Pleshkovo-1: dress details in the neck and breast area of female burials (cont.)*

Pendants and sewn ornaments														
No	No of burial	Neck-rings	Bells	Zoomorphic of Smolensk type	Coin-pendants	Round	Square	Crosses	Chiming	Animals fangs	Rings	Tubules	Chain	Fibulae in the center of breast zone
27	48(2)													
28	52(2)	1												
29	53(3)								2	3		3		
30	55													
31	57		1											
32	58(2)								1					
33	59	1				2								

TABLE 36 *Pleshkovo-1: dress details in the area of the belt and wrist and hand ornaments in female burials*

Belt details						Wrist and hands ornaments				
No	No of burial	Bells	Knives	Finger rings	Finger rings- pendants	Belt rings	Buckle	Chain	Finger rings	Bracelets
1	4								1	1
2	5		1, right	1, right					1, right	1
3	6	5, right	1, left						1, left	
4	9(1)		1, left						2, right	2, left, right

No	No of burial	Belt details						Wrist and hands ornaments			
		Bells	Knives	Finger rings	Finger rings- pendants	Belt rings	Buckle	Chain	Finger rings	Bracelets	
5	9(3)								2, right, left	2, left right	
6	10		1						1	1	
7	12(1)w		1, left							1, right	
8	17	2	1							1	
9	18(2)									2, left right	
10	24(1)		1						1	1	
11	25(1)		1, right							1, left	
12	25(2)			1						2, left right	
13	26(1)		1						1, right, 2, left	2, left right	
14	27		1						1	1	
15	28					2				2, left right	
16	29		1, right						1, right	1, right	
17	31(2)		1, right							1, right	
18	33(3)									1, right	
19	37		1, left						2, right, 1, left	2, left, right	
20	39		1, right						2, left right	2, left, right	
21	41(2)		1	1, left	1					1, right	
22	43		1, right						1, left		
23	44		1, right						1, right	1, right	
24	46	16						1	2, left, 1, right	2, left, right	
25	47								1	1	
26	48(2)	2, right	1, right	1, right					1, right	2, left, right	
27	52(2)		1			1			1, left		
28	53(3)		1						1	1	
29	55	2, right							2	1	
30	57						1		2, left, right,	2, right	
31	58(2)		1, right						2, left, right	1, right	

TABLE 37 *Pleshkovo-1: Clinking suspension brackets in women's and male burials*

No	No of burial	Gender	Braided "horses" with triangular pendants	Triangular frame	Finger ring form with triangular pendants	Braided crescent pendants, with pendants in the form of duck feet	Plate with triangular pendants	Square openwork with bottle-pendants	Of a double helix, with spiral disc with loops on which triangular pendants are suspended
1	2	M	1, belt						
2	3	M		1, belt					
3	4	w			1, belt				
4	9(1)	w		1, neck-ring					
5	9(2)	M		1, belt	1, belt				
6	9(3)	w		1, breast					
7	10	w			1, breast				
8	14	M		1, belt					
9	17	w				1, breast			
10	18(2)	w			1, breast				
11	26(1)	w		1, breast			2		
12	27	W		1, breast					
13	31(2)	W		1, breast					
14	37	W						1, shoulder	
15	41(2)	W			1, belt				
16	46	w		1, breast					
17	48(2)	W		1, breast					
18	53(3)	W							1, shoulder
19	58(2)	w		1, breast					

TABLE 38 *Pleshkovo-1: dress details in male burials*

No	No of burial	Belt details						Wrist and hands ornaments			
		Fibulae	Buckles	Belt rings	Knives	Hones	Bags	Pendants	Bracelets	Finger rings	
1	2	3	4	5	6	7	8	9	10	11	
1	1				1, right				1	1	
2	2	1, belt			1	1	1	1	1	1	
3	3		1		1	1		1	1	1	
4	7	1, belt	1	2	1, left	1			1, left	1, right	
5	8(1)	1, belt	1	1, right	1	1	1			1	
6	8(2)		1	1	1						
7	9(2)	1, belt				1	1, left	2	1, left	2, right, 1, left	
8	11				1				1		
9	13				1, right					1	
10	14	1, shoulder			1, right			1	1, left		
11	18(1)		1						2, left, right		
12	21		2		1						
13	23		1	1		1	1		2, left, right	1, right	
14	26(2)				1					1	
15	30(1)				1, right		1, left				
16	30(2)			4	1, right						
17	31(1)		1		1	1	1				
18	32(1)	1, shoulder	1		1, left		1			1	
19	32(2)	1, belt	1		1, left		1, left	1		2, left	
20	33(1)				1, left				1, right		
21	33(2)				1, right				1, right		
22	34(1)		1		1				1	1	
23	35				1					1	
24	38(1)				1, right						
25	38(2)				1, right						
26	40				1, right	1			1		
27	41(1)				1, left		2				
28	42(1)				1						
29	45			1, left			1, right			2, left, right	
30											
31	49				1, right						

TABLE 38 *Pleshkovo-1: dress details in male burials (cont.)*

No	No of burial	Fibulae	Belt details					Wrist and hands ornaments		
			Buckles	Belt rings	Knives	Hones	Bags	Pendants	Bracelets	Finger rings
32	52(1)	1, shoulder			2, right	2				2
33	53(2)				1, left		1		1	1
34	60				1, right				1	1
35	61					1				1
36	P-1					1	1		1	1

TABLE 39 *Savinskie Gorki: dress details in female burials*

No	No of burial	Temporal rings		Beads					Pendants			Wrist, hand ornaments						
		Uncertain	Wire of average diameter and small size	With the beads	Prismatic blue with wite rhombus	Cornelian	Red	Gold foil glass	Silver	Uncertain	In total	Fibula	Neck-rings	Round	Bells	Chain	Bracelets	Finger rings
1	1(1)		8		10	2				1	13			2			1	1
2	1(2)		5										1		1	1	2	1
3	2-1901		2															
4	8-1901												1	2				
5	9-1901		3							59	59		1					1
6	13-1901									15	?			15			2	2
7	22-1901	?	2				7	3	3	1	14	1					2	
8	23-1901		7	2?		5		115	4		124				4		1	2
9	26-1901		5							1					5			

TABLE 40 *Savinskie Gorki: dress details in male burials*

No	No of burial	Fibulae	Belt details				
			Buckle	Belt rings	Plaques	Knives	Hones
1	1-1901	1		2		1	1
2	11-1901		1	1	3		
3	12-1901			2			
4	17-1901					1	
5	19-1901	1					
6	21-1901			1			1

TABLE 41 *Struiskoe: dress details in female burial*

No	No of burial	Temporal rings		Neck and breast ornaments																					
		Bracelet-sized	Small size	Beads										Pendants											
				Gold foil glass	Silver foil glass	Blue	Yellow lemon shape	Mottled	White	Faience blue	Cornelian	Uncertain	Beads	Metal tubules	Neck-rings	Coins	Loop of pendant	Chain	Bells	Knives on a belt					
1	3(3)	1	?														1								
2	4(5)	2																		2	1				
3	4(3)	2					?	?	?	?										?	1				
4	5(5)	2		11	7	4	5													?		1			
5	6(3)					4	1				1											1			
6	6(1)						1												6	3	1	1	1	1	25

TABLE 42 *Struiskoe: dress details in male burials*

Details belta							
No	No of burial	Buckles	Belt rings	Iron buttons	Knives	Finger rings	Bells
1	1(1)		1			1	
2	1(4)	2			1		1
3	2	2					
4	3(4)	1	2		1		
5	4(4)	1		?	1		

TABLE 43 *Sukhodol (Kholmovo): dress details in female burials*

Headdress details												
No	No of burial	Small size	Bracelet-sized	Wire of average diameter	Figure plates	Metal plates	Neck-rings	Beads in total	Bells	Bracelets	Spindles	Knives
1	1(3)		2				2	70		2	1, belt	
2	2	1			1	?	1	298			1, belt	
3	3		2?				1	53				1, belt
4	6	?						67				1, belt
5	7(1)		6		1		1	322	1			1, belt
6	7(5)	1						115	1	1		
7	9			3			1	153			1, belt	1, belt
8	10(3)	?					1	323	10		1, belt	

TABLE 44 *Sukhodol (Kholmovo): dress details in male burials*

No	No of burial	Fibulas	Buckles	Belt rings	Knives	Pouch
1	1(1)	1	1		1, belt	
2	1(2)					1,belt
3	4				1, belt	
4	7(2)				1, belt	
5	8	1			1, belt	
6	10(2)	1	1	2	1, shin	
7	11		1		1, belt	

TABLE 45 *Vorob'ovo-2: dress details in female burials*

No	No of burial	Temporal rings		Wire with rhombic plates	With the beads	Beads		Bracelets	Finger rings	Belt details	
		Bracelet-sized	Small size			Amber	Blue glass			Belt rings	Knives
1	6(2)	10		1				1 left	1 left	1	
2	6(3)	10	2		2			1 right, 1 left	1 right	1	
3	7	8									
4	8	6				1					
5	16	?									
6	20	1									1
7	23	5							1 right		1

TABLE 46 *Vyrkino-2: dress details in female burials*

No	No of burial	Temporal rings beads				Pendants in a breast zone				Belt details
		Small size	Wire of average diameter	Silver foil glass	Gold foil glass	Cornelian spherical	Beads	Chain with knife	Comb, spindle (in a bag)	
1	88(3)	3	1	3		124				1 left
2	94	2			5	9	?	1 right		
3	95	6								1 right
4	96(2)	6				5		1 left	1 left	
5	76(1)	4								

TABLE 47 *Vyrkino-2: dress details in male burials*

No	No of burial	Belt complex				Earring
		Buckle	Knives	Hones	Leather purse with weight and steel	
1	96(1)	1, right	1, right	1, left		
2	76(2)		1, right			
3	76(3)	1, right		1, center	1, right	
4	76(4)		1, right		1, left	

TABLE 48 *Vyrkino-7: dress details in female burials*

No	No of burial	Temporal rings		Beads			Belt details								
		Small size	Wire of average diameter	With the beads	Wire of average diameter with turn-up ends	Gold foil glass	Blue	Silver	Uncertain	Fibula	Chain with knife	Noisy pendant	Knife	Finger ring	Bracelets
1	2(2)	7	2		1		13	1		1					
2	3	8	2	2				?	1				1	1	
3	12(2)	3					1				1	1	1		

TABLE 49 *Vysokino (Titovka): dress details in female burials*

No	No of burial	Temporal rings	Beads in necklaces						Pendants in a bries zone														
		Bracelet-sized	Small size	Gold foil glass	Silver foil glass	Yellow	White	Blue	Violet	Uncertain glass	Metal	Button at the neck	Bells	Round	Coin-pendants	Round with a cross	Crescent pendants	Trefoil	Cowry shells	Pendant-canine in a belt zone	Bracelets	Finger rings	
1	1				2	1	1		1												2	1	
																						left,	right
2	8	3				7	3	1	6			2	10	1							2	3	
																						left,	right
3	9(1)	6							2	1													
4	9(3)	1	7	8		1			1								1					2	
																						left,	right

No	No of burial	Age	Temporal Beads rings											
			Bracelet-sized	Small size	Gold foil glass	Silver foil glass	Blue bitrapezoid	Yellow	Mottled	Mosaic	Silver	Amethystine	Crystal	Uncertain
7	18		2				A lot	1						46
8	21			2					1				1	
9	22		2											
10	24		1	1	2									
11	27	infant		1			15						2	
12	28	"Old"	1											
13	38			1	2									
14	2 (1930)		2											
15	3 (1930)		2										?	

TABLE 51 *Zabor'e: breast and belt details of the dress, wrist and hand ornaments in female burials*

No.	No of burial	Breast and belt details				Wrist and hands ornaments		
		Knives	Chain	Coin-pendants	Bells	Finger rings	Bracelets	
1	8				1, belt	1, right		
2	9				1, belt	1, right		
3	16	1, shoulder, left						
4	18					1, left		
5	21	1, shoulder, left		1				
6	22					1, left		

TABLE 51 *Zabor'e: breast and belt details of the dress, wrist and hand ornaments (cont.)*

No.	No of burial	Breast and belt details				Wrist and hands ornaments	
		Knives	Chain	Coin-pendants	Bells	Finger rings	Bracelets
7	24		1, shoulder, left		2, belt	1, left	
8	28						1, right
9	38		1, belt				
10	2 (1930)	1, belt, right				1, right	
11	3 (1930)				2, belt		

TABLE 52 *Zabor'e: dress details in male burials*

No	No of burial	Dress details in a belt zone			Wrist and hands ornaments	
		Buckles	Belt rings	Knives	Finger rings	
1	4		2			
2	6	1, right	1			2
3	7		1, left	1, left		
4	6 (1930)	1				1, right, middle finger

TABLE 53 *Zagor'e: details of headdress and beads in female burials*

No	No of burial	Temporal rings		Beads													
		Bracelet-sized	Wire of average diameter	Small size	Gold foil glass	Silver foil glass	Blue	Yellow	Lemon shape	Red	Triangular in cross section	Mottled	Cornelian	Crystal	Silver	Small beads	Uncertain
1	3			2													
2	9(2)			6		?								1			
3	10		4		?	?									1		
4	11			6	?												
5	14				3												
6	15		3	3	?							?					
7	23	6			?	?							?				
8	24(1)	6															
9	31	6															
10	43	1			4									4			
11	44	6			?	?											
12	51			2		?		2					2				
13	28(1998)			7	4		5	1	2	1	1						

TABLE 54 *Zagor'e: breast, belt, wrist, and hand ornaments in female burials*

No	No of burial	Pendants					Wrist and hands ornaments		
		Neck-rings	Round	Crescent pendants	Crosses	Bells	Knives	Bracelets	Finger rings
1	3							2, right, left	2, left
2	9(2)	1	3		1			1, right	3, right
3	10							1, belt	
4	11								
5	14								
6	15		2			1, neck		1, belt	
7	23	1							
8	24(1)		3						
9	31								1, right
10	43								2, left
11	44					1, belt			2, left, right
12	51			6	1			1, right	
13	28(1998)		2						1

TABLE 55 *Zagor'e: dress details in male burials*

No	No of burial	Belt complex and accessories			Bracelets	Earrings
		Buckles	Belt rings	Knives		
1	5(2)			1, shin, left	1, left	
2	17	1	2	1, shin, left		1
3	18	1		1, shin, left		
4	24(2)	1		1, left, belt		
5	25		2	1, left, belt		
6	27	1	1			
7	28	1		1, left, belt		
8	30	1		1, shin, left		
9	36(2)		3			
10	40	2		1, left, shin	1, left, shin	
11	48		4	1, left, belt	1, left, belt	
12	49	1	2			

Archival Sources

Archive of the Institute of Archaeology of the Russian Academy of Science

- Arslanova, 1975—Arslanova, F. Kh. “Otchet o raskopkakh kurganov I obsledovanii selishcha i gorodishcha u d. Izbrizh’e Kalininskogo raiona Kalininskoï oblasti v 1975 g.” F. R-1. No. 5583.
- Arslanova, 1976—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Kalininskoï oblasti v 1976 g.” F. R-1. No. 6354.
- Arslanova, 1977—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Kalininskoï oblasti v 1977 g.” F. R-1. No. 6853.
- Arslanova, 1978—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Kalininskoï oblasti v 1978 g.” F. R-1. No. 8565.
- Arslanova, 1982—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Kalininskoï oblasti v 1982 g.” F. R-1. No. 9098.
- Arslanova, 1984—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Kalininskoï oblasti v 1984 g.” F. R-1. No. 10529.
- Arslanova, 1985—Arslanova, F. Kh. “Otchet o raskopkakh kurgannoi gruppy Klimivo-1 i Ust’-Sukhodolka-1 v Rzhevskom raione Kalininskoï oblasti v 1985 g.” F. R-1. No. 10809.
- Arslanova, 1986—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Kalininskoï oblasti v 1986 g.” F. R-1. No. 11154.
- Arslanova, 1987—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Kalininskoï oblasti v 1987 g.” F. R-1. No. 12075.
- Arslanova, 1991—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Tverskoï oblasti v 1991 g.” F. R-1. No. 16228.
- Arslanova, 1992—Arslanova, F. Kh. “Otchet o raskopkakh kurganov u d. Izbrizh’e Kalininskogo raiona Tverskoï oblasti v 1992 g.” F. R-1. No. 21544.
- Chernykh, 1985—Chernykh, E. M. “Otchet ob issledovaniiah mogilnika i stoianki Bol’shaia Kosha v Selizharovskom raione Kalininskoï oblasti i Shvarnikhinskikh 11 stoiatok v Nolinskom raione Kirovskoi oblasti letom 1985 g.” F. R-1. No. 10789.
- Chernykh, 1986—Chernykh, E. M. “Otchet ob issledovaniiah v Kalininskoï i Permskoï oblastiakh letom 1986 g.” F. R-1. No. 11703, 11704.
- Frolov, 1986—Frolov V. P. “Otchet ob arkheologicheskikh issledovaniiah v Rzhevskom raione Kalininskoï oblasti v 1986 g.” F. R-1. No. 11731.
- Islanova, 1984—Islanova, I. V. “Otchet o rabotakh v Kalininskoï oblasti v 1984 g.” F. R-1. No. 10511.
- Islanova, 1985—Islanova, I. V. “Otchet o rabotakh v Kalininskoï oblasti v 1985 g.” F. R-1. No. 10846.

- Iushko, 1971—Iushko, A. A. “Otchet o rabote tret’ego otriada Vazuzskoi ekspedicii v 1971 g.” F. R-1. No. 4429.
- Khokhlov, 1983—Khokhlov, A. N. “Otchet ob avariino-spasatel’nykh rabotakh ekspedicii Kalininskogo ob’edinennogo muzeia za 1983 g.” F. R-1. No. 9984.
- Khokhlov, 1984—Khokhlov, A. N. “Otchet o raskopkakh archeologicheskoi ekspedicii Kalininskogo ob’edinennogo muzeia v Rameshkovskom I Kashinskom reionakh za 1984 g.” F. R-1. No. 10503.
- Khokhlov, 1985a—Khokhlov, A. N. “Otchet o rabotakh ekspedicii Kalininskogo gos. ob’edinennogo muzeia v Kashinskom raione za 1985 g.” F. R-1. No. 10699.
- Khokhlov, 1985b—Khokhlov, A. N. “Otchet o raskopkakh Sukhodol’skogo otriada Kalininskoi arkhologicheskoi ekspedicii v Kalininskoi oblasti v 1985 g.” F. R-1. No. 10700, A.
- Khokhlov, 1987—Khokhlov, A. N. “Otchet o raskopkakh Sukhodol’skogo otriada Kalininskoi arkhologicheskoi ekspedicii v Rzhhevskom raione Kalininskoi oblasti v 1986 g.” F. R-1. No. 11524, A.
- Khokhlov, 1988—Khokhlov, A. N. “Otchet ob okhrannykh rabotakh ekspedicii Kalininskogo ob’edinennogo gos. muzeia v g. Kalinine I v Kashinskom raione Kalininskoi oblasti v 1988 g.” F. R-1. No. 14824, 14825.
- Khokhlov, 1997—Khokhlov, V. N. “Otchet ob issledovanii kompleksa drevnerusskikh pamiatnikov u d. Zagor’e Konakovskogo raiona Tverskoi oblasti v 1997 g.” F. R-1. No. 20984, 20985.
- Khokhlov, 1998—Khokhlov, V. N. “Otchet ob issledovanii kompleksa drevnerusskikh pamiatnikov u d. Zagor’e Konakovskogo raiona Tverskoi oblasti v 1998 g.” F. R-1. No. 21786, 21787, 21788, 21789.
- Komarov, 1971—Komarov, K. I. “Otchet o rabote Slavianskogo otriada Verkhnevolzhskoi ekspedicii v Kimrskom raione Kalininskoi oblasti letom 1971 g.” F. R-1. No. 4939.
- Komarov, 1973—Komarov, K. I. “Otchet Verkhnevolzhskoi ekspedicii za 1973 g.” F. R-1. No. 5082.
- Komarov, 1980—Komarov, K. I. “Otchet o raskopkakh kurganov u d. Pleshkovo v Kimrskom raione Kalininskoi oblasti v 1980 g.” F. R-1. No. 8089.
- Komarov, 1981—Komarov, K. I. “Otchet o raskopkakh kurgannogo mogil’nika Pleshkovo-1 v Kimrskom raione Kalininskoi oblasti v 1981 g.” F. R-1. No. 8635.
- Komarov, 1982—Komarov, K. I. “Otchet o raskopkakh kurgannogo mogil’nika No. 1 u d. Pleshkovo Kimrskogo raiona Kalininskoi oblasti v 1982 g.” F. R-1. No. 9578.
- Komarov, 1985—Komarov, K. I. “Otchet o razvedke v Kostromskoi oblasti i raskopkakh v Kalininskoi oblasti v 1985 g.” F. R-1. No. 11863.
- Komarov, 1986—Komarov, K. I. “Otchet o raskopkakh kurgannogo mogil’nika No. 1 u d. Pleshkovo Kimrskogo raiona Kalininskoi oblasti v 1986 g.” F. R-1. No. 11862.
- Krainov, 1967—Krainov, D. A. “Otchet o rezul’tatakh rabot Verkhnevolzhskoi ekspedicii za 1967 g.” F. R-1. No. 3567.

- Krainov, 1972—Krainov, D. A. "Otchet Verkhnevolzhskoi ekspedicii za 1972 g." F. R-1. No. 4801.
- Krainov, 1973—Krainov, D. A. "Otchet Verkhnevolzhskoi ekspedicii za 1973 g." F. R-1. No. 5033.
- Lagutkina, 1997—Lagutkina, E. V. "Otchet o raskopkakh kurganov u d. Besedy v Kalininskom raione Tverskoi oblasti v 1997 g." F. R-1. No. 21378, 21379.
- Lagutkina, 1998—Lagutkina, E. V. "Otchet o raskopkakh kurgana u d. Besedy Kalininskogo raiona Tverskoi oblasti v 1998 g." F. R-1. No. 21828, 21829.
- Lagutkina, 1999—Lagutkina, E. V. "Otchet o raskopkakh kurgana u d. Besedy Kalininskogo raiona Tverskoi oblasti v 1999 g." F. R-1.
- Maximov, 1985—Maximov, A. D. "Otchet o raskopkakh u d. Sukhodol Rzhhevskogo raiona Kalininskoj oblasti v 1985 g." F. R-1. No. 10670.
- Maximov, 1986—Maximov, A. D. "Otchet o raskopkakh selischa Sukhodol 2 i stoianki Sukhodol 12 v Rzhhevskom raione Kalininskoj oblasti v 1986 g." F. R-1. No. 11473.
- Oleinikov, 1987—Oleinikov, O. M. "Otchet ob issledovaniiah srednevekovogo poseleeniia i kurgannoi gruppy Struiskoe i poseleniia Bobronniki v Rzhhevskom raione Kalininskoj oblasti v 1987 g." F. R-1. No. 12239, A.
- Oleinikov, 1989—Oleinikov, O. M. "Otchet o raskopkakh selischa Shitovichi-6 i kurgannoi gruppy Shitovichi-1 v Vyshnevolotskom raione Kalininskoj oblasti." F. R-1. No. 13638.
- Oleinikov, 1990—Oleinikov, O. M. "Otchet o raskopkakh kurgannoi gruppy Shitovichi-1 i poseleniia Shitovichi-6 v Vyshnevolotskom raione Tverskoi oblasti." F. R-1. No. 15480.
- Shirinskii 1961—Shirinskii, S. S. "Otchet o raskopkakh kurganov u d. Staroe Dar'ino Ruzskogo raiona Moskovskoi oblasti i ob obsledovanii gorodischa i kurganov u d. Izbrizh'e Mednovskogo raiona Kalininskoj oblasti v 1961 g." F. R-1. No. 2621.
- Skukina, 1993—Skukina, E. V. "Otchet o raskopkakh kurganovy d. Izbrizh'e Kalininskogo raiona v 1993 g." // Архив Института археологии Российской академии наук. F. R-1. No. No. 17920, 17921.
- Skukina, 1994—Skukina, E. V. "Otchet o raskopkakh kurgana u d. Izbrizh'e i razvedke v Kalininskom raione Kalininskoj oblasti v 1994 g." F. R-1. No. 18908.
- Skukina, 1995—Skukina, E. V. "Otchet o raskopkakh kurganov u d. Izbrizh'e-Shernevo Kalininskogo raiona Tverskoi oblasti v 1995 g." F. R-1. No. 19901, 19902.
- Smirnov, 1971—Smirnov, K. A. "Otchet o rabotakh Kimrskoi ekspedicii v 1971 g." F. R-1. No. 4418.
- Smirnova, 1986a—Smirnova, M. E. "Otchet o rabotakh 6-go otriada Kalininskoj arkheologicheskoi ekspedicii na kurgannoi gruppe u byv. pogosta Blagoveschenie Kalininskoj oblasti v 1986 g." F. R-1. No. 11527, 11527.

- Smirnova, 1986b—Smirnova, M. E. “Otchet o raskopkakh kurganov u d. Bobronniki Rzhenskogo raiona Kalininskoj oblasti v 1986 g.” F. R-1. No. 11527.
- Smirnova, 1987—Smirnova, M. E. “Otchet o rabote na kurgannoi gruppe Struiscoe v Rzhenskom raione Kalininskoj oblasti v 1987 g.” F. R-1. No. 11981.
- Stepanova, 2000—Stepanova, Iu. V. “Otchet o raskopkakh kurgana i poseleniia u d. Besedy Kalininskogo raiona Tverskoj oblasti v 2000 g.” F. R-1.
- Timokhin, 1986—Timokhin, N. A. “Otchet o raskopkakh kurgannoi gruppy Gul'tsovo-1 v zone stroitel'stva Rzhenskogo gidrouzla v Rzhenskom raione Kalininskoj oblasti.” F. R-1. No. 11729.
- Uspenskaia, 1965—Uspenskaia, A. V. “Otchet o Dubnenskoj arheologicheskoj ekspedicii 1965 g.” F. R-1. No. 3116.
- Uspenskaia, 1966—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii v 1966 g.” F. R-1. No. 3303.
- Uspenskaia, 1968—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1968 g.” F. R-1. No. 4045.
- Uspenskaia, 1969—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1969 g.” F. R-1. No. 4234.
- Uspenskaia, 1970—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1970 g.” F. R-1. No. 4563.
- Uspenskaia, 1971—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1971 g.” F. R-1. No. 4943.
- Uspenskaia, 1972a—Uspenskaia, A. V. “Otchet Kimrskoi arheologicheskoj ekspedicii 1972 g.” F. R-1. No. 4878.
- Uspenskaia, 1972b—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1972 g.” F. R-1. No. 5516.
- Uspenskaia, 1973—Uspenskaia, A. V. “Otchet o raskopkakh Kimrskoi ekspedicii 1973 g.” F. R-1. No. 5163.
- Uspenskaia, 1974—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1974 g.” F. R-1. No. 5941.
- Uspenskaia, 1975—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1975 g.” F. R-1. No. 6271.
- Uspenskaia, 1976—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1976 g.” F. R-1. No. 6648.
- Uspenskaia, 1977—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1977 g.” F. R-1. No. 7232.
- Uspenskaia, 1978—Uspenskaia, A. V. “Otchet o raskopkakh Seligrskoi arheologicheskoj ekspedicii 1978 g.” F. R-1. No. 7950.

Archive of Institute of History of Material Culture

- Gattsuk, 1902a—Gattsuk, S. A. "Dnevnik." F.1. 1902. D. No. 75.
- Gattsuk, 1902b—Gattsuk, S. A. "Otchet za 1902 g." F.1. 1902. D. No. 906.
- Gendune, 1903—Gendune, Iu. G. "O raskopkakh v Korchevskom i Tverskom uездakh Tverskoi gubernii." F. 1. 1903. D. No. 15.
- Gendune, 1905–1906—Gendune, Iu. G. "Otchet o raskopkakh, proizvedennykh v 1905 i 1906 gg." F. 1. 1906. D. No. 30.
- Gendune, 1907—Gendune, Iu. G. "Otchet o raskopkakh vo Vladimirskoi, Mosovskoi i Tverskoi guberniiakh v 1908 g." F. 1. 1907. D. No. 67.
- Glazov, 1903—Glazov, V. N. "Otchet za 1903 g." F. 1. D. No. 49.
- Makarenko, 1902—Makarenko, N. E. "Otchet za 1902 g." F. 1. 1902. D. No. 96.
- Shultz, 1923—Shults, P. N. "Otchet za 1923 g." F. 2. Op. 1. D. No. 142.
- Vershinskii, 1939—Vershinskii, A. N. "Otchet za 1939 g." F. 35. Op. 1. 1939. D. No. 13.
- Vinogradov, 1924a—Vinogradov, I. A. "Otchet za 1924 g." F. 2. Op. 1. 1924. D. No. 149.

Archive of the Tver State United Museum

- Shcheglov, 1878—Shcheglov, D. F. "Otchet z 1878 g." Op. 1. D. No. 14.
- Spitsyn, 1921—Spitsyn, A. A. "Arkheologicheskii ocherk Tverskoi gubernii. 1921." F. 1. D. No. 267.
- Vinogradov, 1924b—"Dnevnik I. A. Vinogradova." Op. 1. D. No. 68.

Bibliography

- Agapov, A. S. and Tat'iana G. Saracheva. "O sposobakh nosheniia visochnykh kolec." *Rossiiskaia Arkheologiia* (1997), 1: 99–108.
- Arbman H. *Birka I: Die Gräber*. Stockholm, 1943.
- Arslanova, F. Kh. "Iazycheskie simvoly v odezhde zhenshchiny pervoi poloviny XI v." *Problemy izucheniia epokhi pervobytnosti I rannego srednevekov'ia lesnoi zony Vostochnoi Evropy 1* (1994): 72–80.
- Arslanova, F. Kh. "Kurgany u s. Izbrizh'e." In *Arkheologicheskie issledovaniia v Verkhnevolzh'ia.*, ed. Kalinin, 1983. Pp. 94–109.
- Arslanova, F. Kh. "Mogil'nik u sela Izbrizh'e kak istochnik po istorii sel'skogo nasele- niia Tverskogo Povolzh'ia." In *Kompleksnoe istochnikovedenie nekotorykh problem otechestvennoi istorii. Mezhhuzovskii tematiceskii sbornik nauchnykh trudov*. N. V. Efremkov, ed. Kalinin, 1988. Pp. 155–166.
- Arslanova, F. Kh. "Pogrebal'nye sooruzheniia krivichei u sela Izbrizh'e." In *Pamiatniki zhelezного veka i srednevekov'ia na Verkhnei Volge i Verkhnem Podvin'e*. V. V. Sedov, ed. Kalinin, 1989. Pp. 33–49.
- Arslanova, F. Kh. "Pogrebeniia s grivnami Izbrizhskogo mogil'nika." *Tver, Tverskaia zemlia i sopredel'nye territorii v epokhu srednevekov'ia 1* (1996): 26–37.
- Arslanova, F. Kh. "Pogrebeniia s lepnoi keramiki iz Izbrizh'ia." In *Arkheologicheskie pamiatniki na Verkhnei Volge*. S. V. Batyrkina, ed. Tver, 1993. Pp. 38–49.
- Arslanova, F. Kh., and A. S. Beliakov. "Novye materialy iz Izbrizh'ia." *Tver, Tverskaia zem- lia i sopredel'nye territorii v epokhu srednevekov'ia 2* (1997): 39–54.
- Arkheologicheskaia karta Rossii. Moskovskaia oblast'*. Vol. 3. Moscow, 1996.
- Arkheologicheskaia karta Rossii. Tverskaia oblast'*. Vol. 1. Moscow, 2003.
- Arkheologicheskaia karta Rossii. Tverskaia oblast'*. Vol. 2. Moscow, 2007.
- Artsikhovskii, A. V. *Drevnerusskie miniatiury kak istoricheskii istochnik*. Tomsk/Moscow, 2004.
- Artsikhovskii, A. V. *Ocherki russkoi kul'tury XIII–XV vv.* Part 1. Moscow, 1969.
- Avdusin, D. A. *Polevaia arkheologiia*. Moscow, 1972.
- Bastamov, L. N. "O raskopkakh kurganov Staritskogo uезда." *Izvestiia Obshchestva liubi- telei estestvoznaniia, arkheologii i etnografii* 49 (1886): 165–170.
- Beleckii, S. V. "Podveska so znakom Riurikovichei." *Austrvegr 2* (1996): 30–32.
- Beleckii, S. V. "Podveski s izobrazheniem drevnerusskikh kniazheskikh znakov." In *Ladoga i Gleb Lebedev. Chteniia pamiati Anny Machinskoi, Staraia Ladoga, 21–23 dekabria 2003 g. Sbornik statei*. D. A. Machinskii, ed. St. Petersburg, 2004. Pp. 243–319.
- Beleckii, S. V. *Znaki Riurikovichei*. Part 1: X–XI centuries. Saint-Petersburg, 2000.
- Belitser, V. N. *Narodnaia odezhda udmurtov. Materialy k etnogenezu*. Moscow, 1951.
- Berenshtein, N. S., and P. D. Malygin. "K istorii zoloshveinogo dela v Torzhke." *Tverskaia starina* (1995), no. 2: 110–112.

- Chernykh, E. M. "Predvaritel'nye itogi issledovaniia kurgannoi gruppy u derevni Bol'shaia Kosha." In *Pamiatniki zheleznogo veka i srednevekov'ia na Verkhnei Volge i Verkhnem Podvin'e*. V. V. Sedov, ed. Kalinin, 1989. Pp. 57–65.
- Davidan, O. I. "Tkani Staroi Ladogi." (*Arkheologicheskii sbornik Gosudarstvennogo Ermitazha* 22 (1981): 109–113.
- Dashkova, I. A., A. S. Dvornikov, and A. N. Khokhlov. "Predvaritel'nye itogi issledovaniia kompleksa drevnerusskikh pamiatnikov u dereven' Kholmovo-Sukhodol v 1985–1987 godakh." In *Arkheologicheskie issledovaniia v Verkhnevolzh'ie.*, ed. Tver, 1993. Pp. 89–142.
- Elkina, I. I. "Odezhda, golovnye ubory i pogrebal'nye oblachenii iz usypal'nitsy roda Romanovykh." In *Problemy kompleksnogo izucheniia tserkovnykh i monastyrskikh nekropolei.*, ed. Zvenigorod, 2003. Pp. 45–90.
- Elkina, I. I. "Tekstil' iz drevnerusskikh kurganov okrugi Zvenigoroda." In *Zvenigorodskaia zemlia. Istorii, arkheologii, kraevedenie*. A. K. Staniukovich, ed. Zvenigorod, 2001. Pp. 15–28.
- Efimova, L. V. "Tkani iz finno-ugorskikh mogil'nikov I tys. n. e." *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 107 (1966): 127–134.
- Efimova, L. V., Aleshina, T. S., and Samonin, S. Iu. *Kostium v Rossii. xv-nachalo xx veka*. Moscow, 2000.
- Fekhner, M. V. "Drevnerusskoe zolotnoe shitie X–XIII vv. v sobranii Gosudarstvennogo Istoricheskogo muzeia." In *Srednevekove drevnosti Vostochnoi Evropy*. N. G. Nedoshivina, ed. Trudy Gosudarstvennogo Istoricheskogo muzeia, 82. Moscow, 1993. Pp. 3–21.
- Fekhner, M. V. "Shelk v torgovykh svyaziakh Vladimiro-Suzdal'skoi Rusi so Srednei Aziei." In *Kavkaz i vostochnaia Evropa v drevnosti. Sbornik statei*. E. I. Krupnov, R. M. Munchaev and V. I. Markovin, eds. Moscow, 1973. Pp. 217–220.
- Fekhner, M. V. "Tkani iz Gnezdovo." *Trudy Gosudarstvennogo Istoricheskogo Muzeia* 111 (1999): 92–110.
- Formozov, A. A. *Ocherki po istorii russkoi arkheologii*. Moscow, 1961.
- Gattsuk, S. A. "Otchet S. A. Gatcuka o raskopakh, proizvedennykh v 1902 g. v Tverskoi gubernii." *Izvestiia imperatorskoi arkheologicheskoi kommissii* 6 (1904): 32–49.
- Geijer A. *Die Textilfunde aus den Gräbern*. Birka 111. Uppsala, 1938.
- Gening, V. F. *Ocherki po istorii sovetskoi arkheologii*. Kiev, 1982.
- Glazov, V. N. "Otchet o poezdke 1903 g. na verkhov'ia Volgi I v Demianskii uezd." *Zapiski Otdeleniia russkoi i slavianskoi arkheologii* 7 (1905), no.1: 98–104.
- Golubeva, L. A. "Meria." In *Finno-ugry i balty v epokhu srednevekov'ia*. V. V. Sedov, ed. Moscow, 1987. Pp. 67–80.
- Golubeva, L. A. "Ves'." In *Finno-ugry i balty v epokhu srednevekov'ia*. V. V. Sedov, ed. Moscow, 1987. Pp. 52–63.
- Gopkalo, O. V. "Prykrasy volossia u divochomu vybranny cherniakhs'koi kul'tury." *Arkheolohiia ta davnia istoriia Ukrainy* (2012), no. 8: 109–116.

- Gorbacheva, L. M. *Zapadnoevropeiskii srednevekovi kostium*. Moscow, 2000.
- Gorodtsov, V. A. *Rukovodstvo dlia akrheologicheskikh raskopok*. Moscow, 1914.
- Grinkova, N. P. "Rodovye perezhitki, sviazannye s razdeleniem po polu i vozrastu." *Sovetskaia etnografiia* (1936), no. 2: 21–53.
- Hägg, I. "Viking women's dress at Birka: a reconstruction by archaeological methods." In *Cloth and Clothing in Medieval Europe. Essays in Memory of Professor E. M. Carus-Wilson*. N. B. Harte and K. G. Ponting, eds. London, 1983. Pp. 316–350.
- Hägg, I. *Textilien und Tracht in Haithabu und Schleswig*. Kiel Wachholtz, 2015.
- Iakunina, L. I. "O trekh kurgannykh tkaniakh." *Trudy Gosudarstvennogo Istoricheskogo muzeia* 11 (1940): 147–158.
- Iastrebitskaia, A. L. *Zapadnaia Evropa X–XIII vv. Kul'tura, byt, kostium*. Moscow, 1988.
- Islanova, I. V. "Elementy zhenskogo kostiuma XI–XII vv. Molozhskogo regiona." *Problemy izucheniia epokhi pervobytnosti I rannego srednevekov'ia lesnoi zony Vostochnoi Evropy* (1996), no. 3: 80–86.
- Islanova, I. V. "Kostum I orientirovka ogilnika pogrebenii Fedovskogo mogil'nika." *Arkheologii i istoriia Pskova I Pskovskoi zemli* (1988): 79–81.
- Islanova, I. V., E. Iu. Krymov and V. V. Romanov. "Variagi na verkhnei Volge." In *Rus' v IX–XIV vekakh. Vzaimodeistvie severa i iuga*. N. A. Makarov, Aleksei V. Chernetsov, V. Iu. Koval' and I. N. Kuzina, eds. Moscow, 2005. Pp. 72–77.
- Iziumova, S. A. "K istorii kozhevnogo i sapozhnogo remesel Novgoroda Velikogo." In *Oruzhie Novgoroda Velikogo*. A. F. Medvedev, ed. Materialy I issledovaniia po arkheologii SSSR, 65. Moscow, 1959. Pp. 191–222.
- Kalmykova, L. E. "Materialy po narodnomu isskustvu XIX-nachala XX vv." In *Drevnerusskoe i narodnoe iskusstvo*. E. S. Smirnova, ed. Moscow, 1990. Pp. 107–136.
- Kalmykova, L. E. *Narodnoe iskusstvo Tverskoi zemli*. Tver, 1995.
- Kharitonov, G. V. "Dudenevskii kurgannyi mogil'nik." *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 146 (1976): 101–104.
- Khvoshchinskaia, N. V. *Finny na zapade Novgorodskoi zemli (po materialam mogil'nika Zalakhtov'e)*. St. Petersburg, 2004.
- Khvoshchinskaia, N. V. "Novye dannye o muzhskoi odezhde naseleniia zapadnykh okrani Novgorodskoi zemli." *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 179 (1984): 39–44.
- Khokhlov, A. N. "Drevnerusskaia keramika iz dorevoliutsionnykh kurganov u d. Posady." In *Keramika rannego zheleznogo veka I srednevekov'ia Verkhnevolszh'ia sosednikh territorii. Sbornik nauchnykh trudov*. V. V. Sedov, ed. Tver, 1991. Pp. 117–126.
- Khokhlov, A. N. "Kompleks drevnerusskikh pamiatnikov u d. Posady na r. Medveditsa." *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 195 (1989a): 62–65.
- Khokhlov, A. N. "Novye issledovaniia kurganov i selishcha v urochishche Kidomlia na reke Medvedice." In *Pamiatniki zheleznogo veka i srednevekov'ia na Verkhnei Volge i Verkhnem Podvin'e*. V. V. Sedov, ed. Kalinin, 1989b. Pp. 49–57.
- Kirsanova, R. M. *Kostum v russkoi khudozhestvennoi kul'ture*. Moscow, 1995.

- Kolchin, B. A. "Khronologiiia novgorodskikh drevnostei." In *Novgorodskii sbornik. 50 let raskopok Novgoroda*. B. A. Kolchin and V. L. Ianin, eds. Moscow, 1982. Pp. 156–177.
- Kol'tsov, L. V., E. V. Bodunov, V. M. Vorob'ev, M. G. Zhilin, A. D. Maskimov, and A. V. Miretskii. "Raboty v Kalininskoii oblasti." In *Arkheologicheskie otkrytiia 1977 goda*. B. A. Rybakov, ed. Moscow, 1978. Pp. 64–65.
- Komarov, K. I. "Pogrebenie družinnika vo vtorom Penkunovskom mogil'nike na Verkhnem Volge." (*Sovetskaia Arkheologiiia* (1974), no. 3: 251–256.
- Komarov, K. I. "Raskopki kurgannogo mogil'nika u d. Pleshkovo Tverskoii oblasti." In *Arkheologicheskie stat'i i materialy. Sbornik uchastnikov Velikoi Otechestvennoi voiny*. Tula, 2002. Pp. 141–189.
- Komarov, K. I., and A. K. Elkina. "Kurgannyi mogil'nik v okrestnostiakh g. Staritsy." In *Vostochnaia Evropa v epokhu kamnia I bronzy*. L. V. Koltsov, M. P. Zimina, and O. S. Gadziatskaia, ed.s. Moscow, 1976. Pp. 220–228.
- Kravchenko, T. A. "Shatrishchenskii mogil'nik (po raskopkam 1966–1969 gg.)." In *Arkheologiiia Riazanskoii zemli. Sbornik statei*. A. L. Mongait, ed. Moscow, 1974. Pp. 116–183.
- Krylov, I. P. "Raskopki kurganov bliz d. Kozlovo Ivarovskoi volosti Staritskogo uезда na beregu r. Volgi i v mestnosti pod nazvaniem «Gorodok»." *Tverskaia starina* (1911), no. 4: 8–10.
- Kuchkin, V. A. Formirovanie gosudarstvennoi territorii Severo-Vostochnoi Rusi v X–XIV vekah. Moscow, 1984.
- Kurbatov, A. V. *Kozhevennoe proizvodstvo Tveri XIII–XV vv.* St. Petersburg, 2004a.
- Kurbatov, A. V. "Obuvnaia moda v srednevekovoii Rusi (po nakhodkam iz raskopok v Tveri)." In *Arkheologiiia, istoriia, numizmatika, etnografiia Vostochnoi Evropy. Sbornik statei pamiati prof. I. V. Dubova*. A. N. Kirpichnikov and V. N. Sedykh, eds. St. Petersburg, 2004. Pp. 102–116.
- Kurbatov, A. V. "Pogrebal'naia obuv' srednevekovoii Rusi." *Arkheologicheskie vesti* 9 (2002): 155–172.
- Lagutkina, E. V., and Iu. V. Stepanova, "Kompleks arkheologicheskikh pamiatnikov u d. Besedy: predvaritel'nye itogi issledovaniia." *Tverskoii arkheologicheskii sbornik* 4 (2001), no. 2: 125–139.
- Laul, S. "Odezhda estoncev I–XVII vv." In *Drevniaia odezhda narodov Vostochnoi Evropy. Materialy k istoriko-etnograficheskomu atlasu*. M. G. Rabinovich, ed. Moscow, 1986. Pp. 190–207.
- Lebedev, G. S. *Istoriografiia otechestvennoi arkheologii*. St. Petersburg, 1998.
- Lebedeva, S. Kh., and M. G. Atamanov. "Kostiumnye komplekсы udmurtov v sviazi s ikh etnogenezom." In *Problemy etnogeneza udmurtov*. M. G. Atamanov, ed. Ustinov, 1987. Pp. 112–150.
- Lehtosalo P.-L. *Ancient Finnish Costumes*. Helsinki, 1984.

- Leont'ev, A. E. *Arkheologiia meri. K predystorii Severo-Vostochnoi Rusi*. Moscow, 1996.
- Lesman, Iu. M. "Drevnerusskie kurgany verkhnei Volgi (po materialam dorevolucionnykh raskopok)." In *Problemy istorii i kul'tury severo-zapada RSFSR*. V. V. Mavrodin, ed. Leningrad, 1977. Pp. 106–112.
- Lesman, Iu. M. "K metodike razrabotki khronologii drevnerusskikh pamiatnikov Severo-Zapada." *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 166 (1981a): 98–103.
- Lesman, Iu. M. "Khronologiia iuvelirnykh izdelii Novgoroda (X–XIV vv.)." *Materialy po arkheologii Novgorodskoi zemli* (1990): 29–98.
- Lesman, Iu. M. "O sidiachikh pogrebeniiax v drevnerusskikh mogil'nikakh." *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 164 (1981b): 52–58.
- Lesman, Iu. M. "Pogrebal'nye pamiatniki Novgorodskoi zemli I Novgorod (problem sinkhronizatsii)." *Arkheologicheskie issledovaniia Novgorodskoi zemli* (1984): 118–153.
- Levinson-Nechaeva, M. N. "Tkachestvo." In *Ocherki po istorii drevnerusskoi derevni X–XIII vv.* B. A. Rybakov, ed. Trudy Gosudarstvennogo Istoricheskogo Muzeia, 43. Moscow, 1967. Pp. 7–37.
- Likhter, Iu. A., and Iu. L. Shchapova. "Gnezdovskie busy. Po materialam raskopok kurganov i poseleniia." In *Smolensk i Gnezdovo. K istorii drevnerusskogo goroda*. D. A. Avdusin, ed. Moscow, 1991. Pp. 244–259.
- Makarenko, N. E. "Otchet o raskopkakh, proizvedennykh v Iaroslavskoi i Tverskoi guberniiax v 1902 g." *Izvestiia imperatorskoi arkheologicheskoi kommissii* 6 (1904): 21–31.
- Makarov, N. A. "Podveska so znakom Riurikovichei iz letopisnogo Kleshchina." *Institut Arkheologii. Publikatsii* (2015), http://archaeolog.ru/?id=2&id_nws=313&zid_nws=9
- Malygin, P. D. *Arkheologicheskie pamiatniki Tverskoi oblasti i istoriia ikh izucheniia*. Tver, 2007.
- Malygin, P. D. "Iz rannei istorii rasprostraneniia khristianstva na territorii Tverskoi oblasti." *Vestnik Tverskogo gosudarstvennogo universiteta. Seriya: Istorii* (2007), no. 1: 117–133.
- Malygin, P. D. "Nekotorye itogi i problemy izucheniia srednevekovykh drevnostei territorii Tverskoi oblasti." *Tverskoi arkheologicheskii sbornik* (1994), no. 1: 116–128.
- Mal'm, V. A. "Poiasnye i sbruinye ukrasheniia." In *Iaroslavskoe Povolzh'e X–XI vv. (po materialam Timerevskogo, Mikhailovskogo i Petrovskogo mogil'nikov)*. A. P. Smirnov, ed. Moscow, 1963. Pp. 64–70.
- Maslova, G. S. *Narodnaia odezhda v vostochnoslavianskikh traditsionnykh obychaiakh i obriadakh XIX–XX vv.* Moscow, 1984.
- Maslova, G. S. *Narodnyi ornament verkhnevolzhskikh karel*. Moscow, 1951.
- Maslova, G. S., "Odezhda." In *Etnografiia vostochnykh slavian. Ocherki traditsionnoi kul'tury*. K. V. Chistov, ed. Moscow, 1987. Pp. 259–291.

- Mastykova, A. V. *Zhenskii kostium Tsentral'nogo i Zapadnogo Predkavkaz'ia v kontse IV-seredine VI vv.* Moscow, 2009.
- Mertsalova, M. N. *Kostium raznykh vremen i narodov do XVIII v.* Moscow, 1993.
- Mikheev, S. M. "K probleme atributsii znakov Riurikovichei." *Drevniaia Rus'. Voprosy medievistiki* (2014), no. 4: 45–63.
- Milonov, N. P. "Drevnerusskie kurgany v basseine Verkhnei Volgi." In *Materialy po arkheologii verkhnego Povolzh'ia*. P. N. Tret'iakov, ed. *Materialy I issledovaniia po arkheologii SSSR*, 13. Moscow, 1950. Pp. 152–172.
- Murasheva, V. V. "Rekonstruktsiia oblika drevnerusskogo nabornogo poiasa X–XI vv. (po materialam 'druzhinnykh' kurganov)." In *Arkheologicheskii sbornik. Pogrebal'nyi obriad*. I. V. Belotserkovskaia, ed. Moscow, 1997. Pp. 71–79.
- Murasheva, V. V. "Semioticheskii status poiasa v srednevekovoi Rusi." In *Srednevekovye drevnosti Vostochnoi Evropy*. N. G. Nedoshivina, ed. *Trudy Gosudarstvennogo Istoricheskogo muzeia*, 82. Moscow, 1993. Pp. 22–38.
- Nasonov, A. N. *"Russkaia zemlia" i obrazovanie territorii drevnerusskogo gosudarstva*. Moscow, 1951.
- Nakhlik, A. "Tkani Novgoroda. Opyt tekhnologicheskogo analiza." In *Zhilishcha drevnego Novgoroda. Trudy Novgorodskoi arkheologicheskoi ekspeditsii*, IV. B. A. Kolchin, ed. *Materialy i issledovaniia po arkheologii SSSR*, 123. Moscow, 1963. Pp. 228–313.
- Nedoshivina, N. G. "Perstni." In *Ocherki po istorii russkoi derevni X–XIII vv.* B. A. Rybakov, ed. Moscow, 1967. Pp. 253–274.
- Nikitina, G. F. *Sistematika pogrebal'nogo obriada plemen cherniakhovskoi kul'tury*. Moscow, 1985.
- Nikitina, T. B. *Mariitsy v epokhu srednevekov'ia (po arkheologicheskim materialam)*. Ioshkar-Ola, 2002.
- Nikol'skaia, T. N. "Etnicheskie grupy Verkhnego Povolzhia" *Kratkie soobshcheniia Instituta istorii material'noi kul'tury* 24(1949): 78–83.
- Nikol'skaia, T. N. "Khronologicheskaiia klassifikatsiia Verkhnevolzhskikh kurganov." *Kratkie soobshcheniia Instituta istorii material'noi kul'tury* 30 (1949): 31–41.
- no author. "Antropologicheskaiia vystavka, II." *Izvestiia Obshchestva liubitelei estestvoznaniia, arkheologii i etnografii* 31 (1878): 1–260.
- no author. "Antropologicheskaiia vystavka, II." *Izvestiia Obshchestva liubitelei estestvoznaniia, arkheologii i etnografii* 31 (1879): 1–360.
- no author. "Antropologicheskaiia vystavka, III." *Izvestiia Obshchestva liubitelei estestvoznaniia, arkheologii i etnografii* 35 (1879): 1–395.
- no author. *Imperatorskoi Rossiiskii istoricheskii muzei. Ukazatel' pamiatnikov*. Moscow, 1893.
- no author. *Instruktsiia k Otkrytym listam na pravo proizvodstva arkheologicheskikh razvedok i raskopok*. Moscow, 1984.

- no author. *Instruktsiia k Otkrytym listam na pravo proizvodstva arheologicheskikh razvedok i raskopok*. Moscow, 1991.
- no author. "Otchet D. F. Shcheglova na 26 zasedanii Komiteta." *Antropologicheskaiia vystavka II* (1878): 245–247.
- no author. *Polozhenie o proizvodstve raskopok i razvedok i ob otkrytkh listakh*. Moscow, 2001.
- no author. *Pravoslavnaia enciklopediia*. Moscow, 2004. Vol. 7.
- no author. "Protokol raskopok V. A. Chagina, predstavlennyi E. A. Pokrovskim na 2-i sessii Obshchestva liubitelei estestvoznannia, arheologii i etnografii." *Antropologicheskaiia vystavka III* (1879): 380–381.
- no author. *Russkie. Istoriko-etnograficheskii atlas*. Moscow, 1967.
- no author. *Russkie. Istoriko-etnograficheskii atlas*. Moscow, 1970.
- no author. *Sbornik statisticheskikh svedenii o Tverskoi gubernii*. Vol. 8/1. Tver, 1891.
- no author. *Tverskoi muzei i ego priobreteniia v 1886 g.* Tver, 1887.
- no author. *Tverskoi muzei i ego priobreteniia v 1888 g.* Tver, 1889. no author. *Tverskoi muzei i ego priobreteniia v 1889 g.* Tver, 1891. no author. *Tverskoi muzei i ego priobreteniia v 1889 g.* Tver, 1892.
- no author. *Tverskoi muzei i ego priobreteniia v 1892 g.* Tver, 1894. no author. *Tverskoi muzei i ego priobreteniia v 1910 g.* Tver, 1911.
- no author, *Zhurnal 100 zasedaniia Tverskoi uchenoi arkhivnoi komissii*. Tver, 1909.
- no author, *Zhurnal 105 zasedaniia Tverskoi uchenoi arkhivnoi komissii*. Tver, 1912.
- no author, *Zhurnal 108 zasedaniia Tverskoi uchenoi arkhivnoi komissii*. Tver.
- no author, *Zhurnal 78 zasedaniia Tverskoi uchenoi arkhivnoi komissii*. Tver, 1900.
- no author, *Zhurnal 82 zasedaniia Tverskoi uchenoi arkhivnoi komissii*. Tver.
- no author, *Zhurnal 86 zasedaniia Tverskoi uchenoi arkhivnoi komissii*. Tver.
- no author, *Zhurnal 95 zasedaniia Tverskoi uchenoi arkhivnoi komissii*. Tver, 1904.
- no author, *Zhurnal 99 zasedaniia Tverskoi uchenoi arkhivnoi komissii*. Tver, 1905
- no author, *Zapiski Russkogo arheologicheskogo obshchestva* 9 (1897), nos. 1–2.
- Novikova, E. Iu. "Podveska s ptitsej iz Vladimirskoikh kurganov. Opyt atributsii." In *In Srednevekovye drevnosti Vostochnoi Evropy*. N. G. Nedoshivina, ed. Trudy Godusdarstvennogo Istoricheskogo muzeia, 82. Moscow, 1993. Pp. 46–56.
- Novikova, G. L. "Skandinavskie amulety iz Gnezdova." In *Smolensk i Gnezdovo. K istorii drevnerusskogo goroda*. D. A. Avdusin, ed. Moscow, 1991. Pp. 175–199. Moscow: Izdatel'stvo Moskovskogo universiteta, 1991.
- Oleinikov, O. M. "Kurgan no. 4 kurgannoi gruppy 'struiskoe' (Tverskaia oblast')." *Novgorod i novgorodskaiia zemlia. Istorii i arheologiiia* 15 (2001): 258–267.
- Oleinikov, O. M. "Raskopki srednevekovykh mogil'nika i selishcha u d. Struiskoe v Rzhveskom raione." *Tverskaia starina* (1994), nos. 1–2: 132–134.
- Orfinskaia O. "The cut of the clothes of North Caucasian Alans." *Archaeological Textiles Review* 55 (2013): 86–97.

- Orfinskaia, O. V., and K. A. Mikhailov. "Drevnerusskoe plat'e iz Iziaslavlia: novaia atributsiia." *Rossiiskaia arkheologiiia* (2013), no. 4: 75–85.
- Orfinskaia, O. V., and Iu. V. Stepanova. "K voprosu o formirovanii russkoi traditsionnoi odezhdy s polikami." *Etnograficheskoe obozrenie* (2013), no. 5: 114–122.
- Owen-Crocker, Gale R., *Dress in Anglo-Saxon England*. Boydell Press, 2004.
- Pavlova, A. N. *Semiotika kostiiuma volzhskikh finnov I-nachala II tys. n. e.* Ioshkar-Ola, 2004.
- Parmon, F. M. *Kompozitsiia kostiiuma*. Moscow, 1985.
- Pezhemskii, D. V. "Pogrebeniia Troitskogo IX raskopa." *Novgorod i novgorodskaiia zemlia. Istoriiia i arkheologiiia* 12 (1998): 138–153.
- Piponnier, F., and Perrine, M. *Dress in the Middle Ages*. Yale UP, 1997.
- Pletn'ev, V. A. *O kurganakh i gorodishchakh v Tverskoi gubernii*. Tver, 1884.
- Pletn'ev, V. A. *Ob ostatkakh drevnosti i stariny v Tverskoi gubernii*. Tver, 1903.
- Pokrovskaia, L. V. "Finno-ugorskie ukrasheniia v gorodskom ubore srednevekovogo Novgoroda." *Novgorod i novgorodskaiia zemlia. Istoriiia i arkheologiiia* 14 (2000): 139–149.
- Pokrovskaia, L. V. "Finno-ugorskie ukrasheniia v Novgorode XIII veka." In *Rus' v XIII veke. Drevnosti temnogo vremeni*. N. A. Makarov and A. V. Chernetsov, eds. Moscow, 2003. Pp. 304–314 and 400.
- Pokrovskaia, L. V. "Novgorodskie odezhnye bulavki (X–XIII vv)." In *Istoricheskaiia arkheologiiia. Traditsii i perspektivy. K 80-letiiu so dnia rozhdeniia Daniila Antonovicha Avdusina*. A. E. Leont'ev and T. A. Pushkina, eds. Moscow, 1998. Pp. 175–181.
- Pushkareva, N. L. *Zhenshchiny Drevnei Rusi*. Moscow, 1989.
- Rabinovich, M. G. "Drevnerusskaia odezhda IX–XIII vv." In *Drevniaia odezhda narodov Vostochnoi Evropy. Materialy k istoriko-etnograficheskomu atlasu*. M. G. Rabinovich, ed. Moscow, 1986. Pp. 40–62.
- Ravdina, T. V. "Drevneishie semilopastnye visochnye koltsa." *Sovetskaia arkheologiiia* (1975), no. 3: 218–223.
- Ravdina, T. V. "Khronologiiia 'viaticheskikh' drevnostei." M. A. thesis, Institut Arkheologii AN SSSR. Moscow, 1975.
- Ravdina, T. V. *Pogrebeniia X–XI vv. s monetami na territorii Drevnei Rusi. Katalog*. Moscow, 1988.
- Ravdina, T. V. "Tipologiiia i khronologiiia lopastnykh visochnykh kolets." In *Slaviane i Rus'. Sbornik stvnerussiaatei. K shestdesiatiletiiu akad. B. A. Rybakova*. E. I. Krupnov, V. I. Buganov, S. A. Pletn'eva, I. P. Rusanova and G. F. Solov'eva, eds. Moscow, 1968. Pp. 136–142.
- Riabinin, E. A. *Zoomorfnye ukrasheniia Drevnei Rusi X–XIV vv.* Svod arkheologicheskikh istochnikov, E1–60. Leningrad, 1981.
- Riabinin, E. A. and N. V. Khvoshchinskaia. "Kul'tura pribaltiisko-finskogo i russkogo naseleniia severo-zapadnykh raionov Novgorodskoi zemli na sovremennom etape ee arkheologicheskogo izucheniia." In *Finny v Evrope. VI–XV veka. Pribaltiisko-finskie*

- narod. istoriko-arkheologicheskie issledovaniia. II: Rus', finny, saamy, verovaniia.*
A. N. Kirpichnikov and E. A. Riabinin, eds. Moscow, 1990. Pp. 41–47 and 66–67.
- Riabtseva, S. S. *Drevnerusskii iuvelirnyi ubor. Osnovnye tendencii formirovaniia.* St. Petersburg, 2005..
- Riabtseva, S. S. “Pandantive de tâmplă sau cercei în formă de semilună și mărgelați în siturile arheologice din regiunea carpato-danubiană (secolele XII–XVII).” *Revista Arheologică* 9 (2014), no. 2: 111–126.
- Rodinkova, V. E. “Rannesrednevekovi zhenskii ubor Podneprov'ia: traditsii i vlianiia.” In *Trudy II (XVII) Vserossiiskogo arkheologicheskogo sãezda v Suzdale.* A. P. Derevianko and N. A. Makarov, eds. Vol. 2. Moscow, 2008. Pp. 280–285.
- Rybakov, B. A. “Znaki sobstvennosti v kniazheskom khoziaistve Kievskoi Rusi.” *Sovetskaia arkheologiia* (1940), no. 6: 227–257.
- Rybakov, B. A. “Drevnosti Chernigova.” In *Materialy i issledovaniia po arkheologii drevnerusskikh gorodov.* N. N. Voronin, ed. Moscow, 1949. Pp. 7–99.
- Rybakov, B. A., ed. *Ocherki po istorii russkoi derevni X–XIII vv.* Trudy Gosudarstvennogo Istoricheskogo muzei, 32. Moscow, 1956.
- Rybakov, B. A., ed. *Ocherki po istorii russkoi derevni X–XIII vv.* Trudy Gosudarstvennogo Istoricheskogo muzei, 43. Moscow, 1967.
- Rybakov, B. A. “Rusalii i bog Simargl-Pereplut” *Sovetskaia arkheologiia* (1967), no. 2: 91–116.
- Saburova, M. A. “Drevnerusskaia melkaia platiska kak istochnik po istorii odezhdy (golovnoi ubor).” *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 155 (1978): 32–35.
- Saburova, M. A. “Drevnerusskii kostum.” In *Drevniia Rus'. Byt i kul'tura.* B. A. Kolchin and T. I. Makarova, eds. Moscow, 1997. Pp. 93–105.
- Saburova, M. A. “O zhenskikh golovnykh uborakh s zhestkoi osnovoi v pamiatnikakh domongol'skoi Rusi.” *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 144 (1975): 18–22.
- Saburova, M. A. “Pogrebal'naia drevnerusskaia odezhda i nekotorye voprosy ee tipologii.” In *Drevnosti slavian i Rusi.* B. O. Timoshchuk, ed. Moscow, 1988. Pp. 266–271.
- Saburova, M. A. “Zhenskii golovnoi ubor u slavian (po materialam Vologodskoi ekspeditsii).” *Sovetskaia Arkheologiia* (1974), 2: 85–97.
- Saburova, M. A. and A. K. Elkina. “Detali drevnerusskoi odezhdy po materialam nekropolia g. Suzdalia.” In *Materialy po srednevekovoii arkheologii Severo-Vostochnoi Rusi. Sbornik nauchnykh trudov.* M. V. Sedova, ed. Moscow, 1991. Pp. 53–77.
- Safarova, I. A. “Busy Izbrizhskogo nekropolia.” *Tver', tverskaia zemlia I sopredel'nye territorii v epokhu srednevekov'ia* (1999): 65–93.
- Safarova, I. A. “Busy v sostave pogrebal'nogo inventar'ia (po materialam kurgannoi grupy Sukhodol).” *Tver', tverskaia zemlia I sopredel'nye territorii v epokhu srednevekov'ia* (2004), no. 5: 65–93.

- Sedov, V. V. "Balty." In *Finno-ugry i balty v epokhu srednevekov'ia*. V. V. Sedov, ed. Moscow, 1987. Pp. 359–419.
- Sedov, V. V. *Ocherki po arkheologii slavian*. Moscow, 1994.
- Sedov, V. V. *Slaviane v rannem srednevekovie*. Moscow, 1995.
- Sedov, V. V. "Sever Vostochno-Evropeiskoi ravniny v period pereseleniia narodov i v rannem srednevekov'e (predyistoriia severnovelikorusov)." *Kratkie soobshcheniia Instituta Arkheologii AN Rossii* 218 (2005): 12–22.
- Sedov, V. V. *Slaviane verkhnego Podneprov'ia i Podvin'ia*. Moscow, 1970.
- Sedov, V. V. *Vostochnye slaviane v VI–XIII vv.* Moscow, 1982.
- Sedova, Maria V. *Iuvelirnye izdeliia drevnego Novgoroda (X–XV vv.)*. Moscow, 1981.
- Semenov, V. A. "Tsip'inskii mogil'nik XVII–XIX vv." In *Pogrebalnye pamiatniki Prikam'a*. Izhevsk, 1987. Pp. 89–112.
- Shapovalov, R. G. "Obrabotka iantaria v srednevekovom Novgorode." *Novgorod i Novgorodskaia zemlia. Istorii i arkheologii* (1988): 109–120.
- Shchapova, Iu. L. "Stekliannye busy drevnego Novgoroda." In *Trudy Novgorodskoi arkheologicheskoi ekspeditsii*. A. V. Artsikhovskii and B. A. Kolchin, eds. Materialy i issledovaniia po arkheologii SSSR, 55. Moscow, 1956. Pp. 164–179.
- Shchapova, Iu. L. *Vizantiiskie steklo. Ocherki istorii*. Moscow, 1991.
- Shchhavelev, S. P. "Voprosy teorii i metodiki v arkheologicheskikh trudakh D. Ia. Samokvasova." In *Ocherki istorii russkoi i sovetskoi arkheologii*. V. I. Guliaev and A. A. Formozov, eds. Moscow, 1991. Pp. 25–50.
- Shinakov, E. A. "Klassifikatsiia i kul'turnaia atributsiia lucheykh visochnykh kolets." *Sovetskaia Arkheologii* (1980), no. 3: 110–127.
- Shmidt, E. A. "Kurgany XI–XIII vv. u d. Kharlapova v Smolenskom Podneprov'e." *Materialy po izucheniiu Smolenskoii oblasti* 2 (1957): 184–280.
- Shpilev, A. G. "Pogrebreniia s golovnymi venchikami i ochel'iami kak etnokul'turnykh i politicheskikh protsessov na Verkhnem Psle v XI v. (po materialam Gochevskogo kurgannogo nekropolia)." In *Kulikovo pole i Iugo-Vostochnaia Rus' v XII–XIV vv.* A. N. Naumov, ed., Tula, 2005. Pp. 192–215.
- Skukina, E. V. "Opyt formalizatsii Izbrizhskogo pogrebal'nogo kompleksa." In *Arkheologicheskie pamiatniki na Verkhnei Volge*. F. Kh. Arslanova ed. Tver, 1993. Pp. 72–88.
- Skukina, E. V. "Pogrebal'nye pamiatniki Tverskogo Povolzh'ia v X–XII vv." In *Obshchestvo, ekonomika, kul'tura i isskusstvo slavian*. V. V. Sedov, ed. Moscow, 1998. Pp. 410–418.
- Smirnova, M. E. "Kurgannaia gruppa u byvshego pogosta Blagoveschchen'e." *Tver', tverskaia zemlia I sopredel'nye territorii v epokhu srednevekov'ia* (1999): 39–52.
- Solov'eva, G. F. "Semiluchevye visochnye kolca." In *Drevniaia Rus' i slaviane*. T. V. Nikolaeva, ed. Moscow, 1978. Pp. 171–178.
- Sosnina, S. S., and I. I. Shangina, eds. *Russkii traditsionnyi kostium. Ilustrirovannaia entsiklopediia*. St. Petersburg, 1998.

- Spitsin, A. A. "Rasselenie drevnerusskikh plemen po arheolohicheskim dannym" *Zhurnal Ministerstva narodnogo prosveshcheniia* 8(1899): 301–340.
- Stepanova, Iu. V. "Drevnerusskii kostium po pis'mennym I arheologicheskim istochnikam X–XV vv." *Drevniaia Rus! Voprosy medievistiki* (2010), no. 4(42): 84–92.
- Stepanova, Iu. V. "K voprosu o khronologii Izbrizhskogo pogrebal'nogo kompleksa X–XIII vv." *Kratkie soobshcheniia Instituta Arkheologii AN Rossii* 213 (2002): 80–87.
- Stepanova, Iu. V. "K voprosu ob odezhde drevnerusskogo naseleniia Tverskogo Povolzh'ia (po materialam Izbrizhskogo nekropolia)." *Tver', tverskaia zemlia I sopredel'nye territorii v epokhu srednevekov'ia* (1999), no. 3:.
- Stepanova, Iu. V. "Kompleks pogrebal'nogo kostiuma sel'skogo naseleniia Verkhnevolzh'ia X–XIII vv." Thesis, Institut Arkheologii AN Rossii, Moscow, 2003.
- Stepanova, Iu. V., Pezhemskii, D. V., and E. N. Zhukova "Drevnerusskoe nasele-
nie Verkhnevolzh'ia: pogrebal'nii obriad I paleoantropologiia (po materialam
Izbrizhskogo mogil'nika)" *Vestnik Tverskogo gosudarstvennogo universiteta. Serii:
Istoriia* (2009), no. 1: 90–107.
- Stepanova, Iu. V., and E. N. Zhukova. "Arkheologicheskie issledovaniia kompleksa
pamiatnikov u d. Besedy v 2000–2001 gg." *Iz arkhiva tverskikh istorikov* (2002),
no. 3: 14–24.
- Tikhomirov, M. N. *Drevnerusskie goroda*. Moscow, 1956.
- Tukhtina, N. V. "Zhenskii golovnoi ubor (po materialam Podbolot'evskogo mogil'nika)." In *Arkheologicheskii sbornik. Pogrebal'nyi obriad*. I. V. Belotserkovskaia, ed. Moscow, 1997. Pp. 109–121.
- Urbanavičienė, S. "Odezhda zhemaitov XV–XVI vv. (po dannym arkheologii)." In *Drevnosti Litvy i Belorusii*. L. D. Pobel' and A. Tautavičius, eds. Vilnius, 1988. Pp. 156–167.
- Uspenskaia, A. V. "Berezovetskii kurgannyi mogil'nik X–XII vv." In *Srednevekove
drevnosti Vostochnoi Evropy*. N. G. Nedoshivina, ed. Trudy Godusdarstvennogo
Istoricheskogo muzeia, 82. Moscow, 1993. Pp. 79–135.
- Uspenskaia, A. V. "Pekunovskoe selishche i kurgany." *Sovetskaia arkheologiiia* (1971),
no. 1: 254–258.
- Vaškevičiūtė, Ilona. "Drevneishie golovnye venki zemgalov." In *Drevnosti Belorussii i
Litvy*. L. D. Pobel' and A. Tautavičius, eds. Vilnius, 1988. Pp. 56–61.
- Vedeler, M. "Dressing the dead: customs of burial costume in rural Norway." In *North
European Symposium for Archaeological Textiles X*. E. B. A. Strand, ed. Ancient
Textiles Series, 5. Oxford/Oakville, 2010. Pp. 252–256.
- Volkaitė-Kulikauskienė, R. "Odezhda litovcev s drevneishikh vremen do XVII v." In
*Drevniaia odezhda narodov Vostochnoi Evropy. Materialy k istoriko-etnografiches-
komu atlasu*. M. G. Rabinovich, ed. Moscow, 1986. Pp. 146–171.
- Vorob'ev, V. P., and S. S. Shirinskii. "Gorodishche I kurgany X–XII vv. u d. Izbrizh'e." *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 110 (1967): 40–41.

- Voronina, R. F. "Zhenskii golovnoi ubor srednecninskoi mordvy VIII–XI vv." *Kratkie soobshcheniia Instituta Arkheologii AN SSSR* 136 (1973): 47–55.
- Voronov, V. *Krest'iankoe iskusstvo*. Moscow, 1924.
- Walton-Rogers, P. *Cloth and Clothing in Early Anglo-Saxon England*. York, 2007.
- Zabylin, M., ed. *Russkii narod, ego obychai, obiady, predaniia, sueveriiia i poeziia*. Moscow, 1880 (reprint, 1991).
- Zariņa, A. *Libiešu apģērbs 10.–13. gs*. Riga, 1988.
- Zariņa, A. "Odezhda latgalov po materialam arkheologicheskikh raskopok poslednikh let." In *Trudy Pribaltiiskoi ob-~edinennoi kompleksnoi ekspedicii*. H. Moora, ed. Vol. 1. Moscow, 1959. Pp. 510–522.
- Zariņa, A. "Odezhda naseleniia Vostochnoi Latvii v XI–XII vv. i nekotorye ee skhodnye cherty s odezhdoi slavian." In *Rapports du III-e Congrès international d'archéologie slave. Bratislava 7–14 septembre 1975*. B. Chropovský, ed. Vol. 2. Bratislava, 1980. Pp. 503–513.
- Zariņa, A. "Odezhda zhitelei Latvii VII–XVII vv." In *Drevniaia odezhda narodov Vostochnoi Evropy. Materialy k istoriko-etnograficheskomu atlasu*, ed. by M. G. Rabinovich, ed. Moscow, 1986. Pp. 172–189.
- Zelenin, D. K. *Vostochnoslaviiskaia etnografiiia*. Moscow, 1991.
- Zhilina, N. V. "Drevnerusskaia riasna." In *Istoki russkoi kul'tury. Arkheologiiia i lingvistika*. A. V. Chernetsov, ed. Materialy po arkheologii Rossii, 3. Moscow, 1997. Pp. 197–214.
- Zhilina, N. V. "Evoluciia visochnoi podveski slaviano-russkogo metallicheskogo ubora." *Kratkie soobshcheniia Instituta Arkheologii AN Rossii* 213 (2002): 49–59.
- Zhilina, N. V. "Rekonstruktsiia metallicheskogo ubora po kladam vtoroi poloviny XI-nachala XII vv. s territorii krivichei i sloven." *Arkheologiiia i istoriia Pskova i Pskovskoi zemli* (2000): 192–206.
- Zhilina, N. V, and T. I. Makarova. *Drevnerusskii dragotsennyi ubor- splan vlianii i traditsii IX–XIII vv: Khudozhestvennye stili I remeslennye shkoly*. Moscow, 2008.
- Zhukova, E. N. "Arkheologicheskaiia deiatel'nost' Tverskoi uchenoi arkhivnoi komissii: periodizaciia I znachenie." *Iz arkhiva tverskikh istorikov*, (2004), no. 4: 27–41.
- Zhukova, E. N. "Deiatel'nost' A. N. Vershinskogo po arkheologii Tverskogo Povolzh'ia," *Iz arkhiva tverskikh istorikov* (2002), no. 3: 198–214.
- Zots, E. P., and S. A. Zots. "Zhenskii kostium I ego detali po materialam kurgannogo mogil'nika Novoselki 2." In *Zhenskaia traditsionnaia kul'tura v epokhu srednevekov'ia i novoe vremia. Materialy mezhdunarodnogo nauchno-obrazovatel'nogo seminara, 9–10 noiabria 2012 g.* Iu.V. Stepanova, ed., Moscow, 2012. Pp. 66–75.

Geographical Index

- Berezovetskii, barrow group 19, 20, 22, 24, 30, 41, 42, 46, 48, 50, 53, 55, 56, 66, 67–69, 73, 78, 79, 82, 84, 90–110, 114, 125, 126, 144, 152, 162, 173, 181, 387
- Besedy-2, barrow group 17, 18, 24, 41, 55, 65, 72, 77, 78, 97, 112, 387
- Beskovo, barrow group 22, 41, 42, 98
- Blagoveshchen'e, barrow group 16, 22, 24, 33, 41, 50, 55–58, 72, 77, 83, 98, 99, 103, 111, 136, 177, 386
- Bol'shaia Kosha, barrow group 19–22, 24, 41, 45, 47, 51–53, 55, 56, 58, 61, 68, 372, 378
- Byzantium (Byzantine) 5, 30, 31, 35, 49, 70, 117
- Chernigov, town 13, 76, 129, 385
- Dnieper, river 3, 4, 86, 129
- Dudenevo, barrow group 13, 24, 25, 68, 103, 104, 105, 158, 181
- Glinniki, barrow group 16, 22–24, 41, 48, 50, 51, 55, 56, 58, 59, 63, 69, 77–82, 93, 106–110, 115, 129, 131, 136, 166, 167, 180, 181
- Gorbunovo, barrow group 16, 24, 50, 55, 77, 83, 99, 110, 111, 136
- Gorki, barrow group 78, 79, 111, 112
- Gostomlia, barrow group 112
- Gultsovo, barrow group 17, 55, 61, 72, 80, 82, 113, 114
- Iagodino, barrow group 17, 24, 36, 53, 55, 79–81, 114, 115
- Igrishchi, barrow group 16, 77, 118
- Iuriatino, barrow group 55, 77, 115, 119
- Iurkino, barrow group 24, 81, 110, 112, 115, 118, 119
- Ivanovskoe, barrow group 115
- Ivorovskoe, barrow group 4, 21, 22, 24, 31, 35, 36
- Izbrizh'e, barrow group 19–25, 29, 30, 32–37, 40, 42, 44, 46–48, 50, 53, 55–57, 59, 67–69, 71, 73–75, 77, 79–82, 96, 105, 110, 115, 120–127, 129, 131, 136, 144, 152, 160, 165, 166, 173, 181
- Kalinin, town 17, 18, 98, 120, 131, 154
- Kaliningrad, region 99
- Kalininskii, district of Tver region 4, 17, 24, 55, 77, 88, 97, 98, 103, 118, 120, 137, 156, 166
- Kamenka, barrow group 26, 155
- Kashin, barrow group 24, 51, 55, 78, 80, 127
- Kashin, district of Tver region 4, 18, 87, 130, 154
- Khilovo, barrow group 41, 50, 53–55, 63, 81, 83, 115, 128–130, 158
- Khripelevo, barrow group 130
- Khvoshnia, barrow group 81, 130, 136
- Kidoml'ia-1, 2, 3, barrow groups 18, 24, 26, 41, 42, 51, 54, 55, 79, 108, 131–133, 150, 155, 158, 160
- Kimry, district of Tver region 4, 139, 145, 152, 170, 172
- Kleopino, barrow group 16, 17, 77, 112, 113, 119, 133, 158
- Klimovo, barrow group 26
- Konakovo, district of Tver region 4, 18, 82, 85, 106, 139, 167, 177, 178
- Korcheva, district of Tver province 14–16, 106
- Kostroma, region 3
- Kotorosl', river 4
- Kozlovo, barrow group 19, 22, 24, 55, 77–79, 134, 135
- Lovat', river 3
- Malyi Bokhot, barrow group 24, 81, 131, 135, 136
- Medveditsa, river 4, 24, 79, 80, 85, 86, 108, 130, 131, 151, 154, 155, 160, 163, 168, 170, 172
- Mikhail Arkhangel, barrow group 136
- Mogilitsy-1, barrow group 55, 77, 79, 115, 119, 136
- Mogilitsy-2, barrow group 26
- Mokrye Pozhni, barrow group 24, 25, 51, 55, 80, 137, 138
- Mologa, river 3, 8, 63, 77, 82, 85, 108, 175
- Moscow, region 46, 128, 161
- Moscow, river 41
- Moscow, town 12–14, 17
- Mozgovo (Babkovo), barrow group 16, 24, 55, 77, 79, 91, 113, 115, 119, 138, 139, 160, 177
- Msta, river 8, 85, 175

- Neman, river 3
 Nerl', river 2, 86, 151
 Nikolskoe-on-Soz', barrow group 139
 Novgorod, land 2, 8, 42, 69, 70, 85
 Novgorod, town 3, 4, 10, 23, 30, 36, 45, 85, 86,
 99, 100, 116, 129, 156
 Ostashkov, district of Tver region 14, 86, 130,
 135, 162
 Pekunovo-1 and 2, barrow group 19, 20, 22,
 24, 29, 31, 41, 42, 46-48, 50, 51, 55, 56,
 58-60, 68, 75, 77-80, 82, 83, 96, 105, 107,
 108, 110, 126, 139-144, 147, 180, 181
 Pershino, barrow group and burial
 ground 52, 114
 Petrovskoe, barrow group 16, 24, 25, 55, 77,
 79, 145
 Pleshkovo-1, barrow group 19-22, 24, 29, 30,
 33-35, 41, 42, 48, 50-59, 63, 67-69, 71,
 75, 77, 78, 80-84, 93, 107, 108, 119, 126,
 127, 139, 140, 143, 145-153, 160, 171, 174,
 175, 179, 180
 Pleshkovo-2, barrow group 66, 78, 84, 107,
 108, 150, 152, 153
 Podborovie, barrow group 154
 Pola, river 3
 Posady, barrow group 22, 24, 42, 48, 51, 55,
 79, 80, 82, 107, 108, 147, 148, 154, 155, 180
 Prudovo (Mikhailovo), barrow group 42, 155
 Rogovo, barrow group 26
 Rostov and Suzdal, principality 4, 42, 81, 84,
 86
 Rostov, town 4
 Rozhdestvenno, barrow group 16, 17, 24, 55,
 77, 79, 83, 112, 115, 133, 156, 177
 Rzhev, district of Tver region 14, 17, 24, 43,
 50, 55, 58, 61, 78, 82, 86, 88, 98, 111, 113,
 115, 119, 144, 154, 162, 164
 Rzhev, town 14, 19, 145, 161, 164
 Savinskies Gorki, barrow group 54, 63, 77,
 130, 157, 158
 Sazonovo, barrow group 158
 Seliger, lake 2-4, 85, 86, 90
 Selizharovo, district of Tver region 58, 61,
 78, 82, 85, 86, 100, 164
 Shitovichi-1, barrow group 42, 54, 159-161
 Sholokhovo, barrow group 26
 Shosha, river 25, 41, 86, 98, 112-114, 136, 151,
 169
 Silmenevo, barrow group 24, 55, 77, 161
 Smolensk, town 3, 4, 35, 42, 46, 49, 51, 57, 63,
 79, 86, 89, 102, 109, 129
 Sosonnik, barrow group 161
 Soz', river 24, 139, 167
 Staritsa, district of Tver region 4, 14, 24, 55,
 77, 79, 82, 88, 99, 116, 119, 133, 134, 156, 169
 Staritsa, town 13, 159
 Sterzh, barrow group 79, 82, 84, 90, 94, 114,
 162
 Sterzh, lake 2, 162
 St. Petersburg, town 12
 Struiskoe, barrow group 22-25, 55, 73, 162,
 164, 166
 Sukharino, barrow group 24, 26
 Sukhodol (Kholmovo), barrow group 22-24,
 43, 45, 48, 51, 55, 61, 68, 78, 81-83, 103,
 115, 129, 131, 136, 164-166, 181
 Sukhodol, barrow 2 164, 166
 Sutoki-1 и 2, barrow groups 24, 41, 65, 78, 79,
 153, 163, 164
 Svistunovo, barrow group 26
 Tikhmenevo, barrow group 26
 Toropets, town 3
 T'ma, river 25, 103, 118, 166
 Torzhok, district of Tver region 14, 136, 157
 Torzhok, town 3, 4, 13, 85, 117
 Troitsa, barrow group 26
 Tukhin', barrow group 42, 166
 Tukhinka, river 166
 Tver, town 3, 113, 120
 Tver, region 3, 4, 25, 35, 50, 51, 55, 58, 77-79,
 82, 85, 86, 88, 91, 97-100, 103, 104, 110-120,
 130, 131, 133-139, 144, 145, 153-159,
 162-164, 166-170, 172, 175, 177, 178
 Tver, district of Tver province 14
 Tver, province 13, 14, 16, 17, 22, 23, 63, 86, 87,
 106
 Tvertsa, river 25, 85, 136, 157, 159
 Ust'e, barrow group 24, 55, 80, 167
 Vasil'evskoe, barrow group 22, 168
 Vasil'ki, barrow group 168
 Vaulino, barrow group 26

- Vazuza, river 4, 41, 86, 113, 115, 175
- Ves'egonsk, district of Tver region 35, 86
- Volga, barrow group 136, 166, 169
- Volga, river 2-4, 14, 19, 24, 25, 56, 85, 86, 97, 98, 100, 103, 106, 110, 113, 116, 118-120, 133, 134, 136, 138, 139, 143-145, 152, 154, 156, 158, 159, 161, 162, 164, 167, 169, 177, 178
- Volosovo, barrow group 24, 55, 77, 113, 169
- Vorob'evo-1 and 2, barrow groups 16, 21, 22, 24, 29, 31, 41, 42, 51, 54, 55, 59, 78, 79, 147, 150, 153, 160, 170-172, 174, 175, 179
- Vselug, lake 2
- Vyrkino-2, 3 and 7, barrow groups 22, 24, 51, 54, 55, 59, 63, 77, 78, 80, 143, 147, 153, 160, 172-175
- Vysokino (Titovka), barrow group 21, 22, 24, 41, 42, 50, 55, 56, 65, 79, 81, 112, 119, 175-177
- Western Dvina, river 2-4, 84, 86
- Zabor'e, barrow group 15, 23, 24, 41, 42, 48, 55, 58, 77, 79, 80, 82, 177, 178, 180
- Zagor'e, barrow groups 17, 22, 23, 24, 41, 48, 55, 59, 77, 79, 80, 82, 108, 110, 126, 178-181
- Zubtsov, district of Tver region 14, 55, 77, 79, 82, 88, 91, 99, 110, 112, 114, 118, 119, 138, 156, 169, 175

Subject Index

- Apron 63
- Baltic 3, 4, 10, 17, 25, 33, 52, 64, 61–63, 67, 70, 81, 84–86, 88, 94, 114, 146
- Collar 26, 31, 33, 35, 36, 50, 51, 58, 59, 69, 88, 93, 109, 110, 112, 122, 125, 144, 146, 152, 164, 167
- Diadem 38, 43, 45, 90, 91, 93–95, 107, 113, 114, 117, 130, 132, 133, 147, 150, 153, 162, 168
- Embroidery 28, 30, 31, 32, 35, 43, 45, 46, 91, 117, 118
- Fibulae 9, 37, 54, 59, 61, 63, 65, 66, 68, 69, 75, 77, 89, 95, 96, 102, 105, 110, 124, 125, 127, 129, 130, 136, 140, 143, 144, 147, 148, 150–152, 155, 158, 166, 174
- Finno-Ugrian 3, 8, 24, 25, 33, 34, 51, 52, 54, 55, 61–63, 79, 81, 83–85, 88, 94, 114, 146–148, 150, 181
- Indigo 28–30
- Knife (female dress) 53, 55, 59, 78, 80, 82, 92, 93, 109, 116, 123, 124, 140, 143, 144, 149, 153, 154, 160, 163–165, 167, 173, 178, 180
- Knife (male dress) 64–68, 70, 71, 74, 95, 96, 103, 105, 110, 114, 124, 125, 127, 129–131, 136, 139, 144, 145, 151, 153, 155, 158, 159, 163, 166, 167, 173, 174, 178, 180, 181
- Kokoshnik 43–45, 61
- Kosovorotka 58, 59, 69
- Krivichi 2, 3
- Linen, textile 29, 30, 32, 35, 125, 140, 143, 146, 175
- Madder 29, 30
- Mari, tribe 54, 81
- Meria, tribe 24, 51, 52, 80, 81, 84, 86, 140, 146–150
- Mordva, tribe 54, 81, 147, 148
- Muroma 54, 81, 148
- Neck-rings (torcs) 48, 54, 92–94, 101, 104, 105, 108, 123, 124, 131, 132, 140, 141–143, 148, 149, 153, 155–157, 162, 164, 165, 167, 179, 180
- Nimbus 24, 37, 42, 60, 79, 82, 84, 85, 88
- Ochelye 43
- Pendants
- Bells 15, 48–51, 55, 58, 60, 61, 63, 68, 71, 77, 78, 80, 81, 92, 93, 101, 102, 104, 105, 107–109, 111–114, 116, 118, 123, 124, 127–129, 131, 133, 134, 138, 139, 141, 143, 145–149, 153, 154, 158, 162–164, 166–168, 170, 171, 175, 177–180
- Chains 17, 49–51, 55, 59–61, 78, 80, 92, 101, 102, 105, 108, 109, 113–115, 119, 123, 127, 129, 133, 139, 143, 148, 149, 158, 162, 167, 168, 171, 173, 174, 178
- Chiming 23, 24, 48, 49, 51, 54, 80–83, 85, 109, 127, 138, 140, 148–151, 155
- Coins 23, 48–51, 53, 67, 68, 75, 78–80, 83, 92, 96, 105, 108, 111, 120, 123, 125, 127, 136, 142, 143, 147, 153, 159, 160, 173–176, 178, 180
- Crescent (“lunnitsa”) 49, 52, 92, 99, 115, 128, 133–135, 140, 176, 180
- Cross 4, 49, 52, 80, 85, 99, 101, 109, 123, 142, 144, 145, 149, 168, 180
- Knives 49, 51, 94, 109, 129, 143, 149, 164, 173, 174, 177
- Round 23, 49, 50, 60, 83, 92, 99, 101, 102, 111, 118, 123, 127, 128, 134, 135, 139, 140, 142, 148, 157, 162, 175–177, 180
- Trapeze-shaped 49, 52–54, 83, 86, 91, 102, 104, 105, 107, 108, 128, 129, 164
- Trefoil 49, 53, 142, 176
- Zoomorphic 49, 51, 89, 102, 109, 115
- “Poneva”, Russian female dress 36, 56, 59, 60, 77, 82, 88, 109, 137
- Purple 28, 29
- Radimichi, tribe 86, 141, 143
- Ryasna, female temporal pendants 42, 45
- Samit 29, 31, 117

- Sarafan, Russian traditional female dress 51,
61, 63, 77, 88, 102, 143
- Severiane, tribe 41, 86, 141
- Shirt 36, 54, 57, 58–61, 66, 69, 87, 96, 109,
125, 127, 144, 146, 148
- Silk 21, 28–32, 35, 117, 124, 137, 143, 171, 172
- Skirt 36, 56, 59, 63, 79, 82, 88, 109
- Slovene of the Novgorod land, tribe 2, 3
- Straps 63, 67, 77, 86, 90, 102, 109, 111, 128, 133,
151, 170
- Tablet-woven 28, 29, 33
- Temporal rings
bracelet-sized 24, 25, 38, 39, 41–43, 60,
73, 74, 78, 79, 81–85, 88, 89, 91, 93, 94,
97, 98, 100, 101, 103, 104, 106, 107, 110, 113,
119, 121, 122, 126–128, 130–134, 137, 138,
147, 150, 161–163, 165–167, 169, 170,
176–179
- radial 38, 39, 41, 42, 86, 107, 141
- shield-like with rhomboid and oval
flaps 38, 97, 98, 128
- small diameter 38, 39, 42, 74, 82, 104–106,
122, 133, 134, 141, 153, 157, 169, 171, 174, 180
- socketed 38, 39, 41, 79, 147, 150
- with beads 23, 38, 39, 42, 74, 79, 83, 107,
147, 91, 132, 141, 153, 155, 160, 163, 166
- with trapezoid blades 38, 41, 42, 86, 98
- Twill 28, 29, 31–33, 69, 96, 146, 172, 177
- Udmurts, tribe 54, 147, 148
- Woolen 28–30, 32, 33, 35, 36, 38, 57, 60, 90,
91, 96, 105–107, 122, 137, 140, 143, 146,
147, 152, 162, 167, 174, 175
- Viaticchi, tribe 41, 42, 86, 119, 141

